

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

Published Monthly by the American Presbyterian Mission Press,  
18 Peking Road, Shanghai, China.

Subscription \$3.50 (Gold \$1.75) per annum, postpaid.

VOL. XXXVII.

JANUARY, 1906.

NO. 1.

## The Spiritual Regeneration of China.

BY REV. W. P. CHALFANT.

[The following sermon was preached at the recent annual meeting of the West Shantung Presbyterian Mission. Its earnest spirit and hopeful ring lead us to select it as a suitable introduction to this new volume.—ED. RECORDER.]

*Ezekiel xxxvii. 3. "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest."*

**A** GRUESOME vision this, but one which from its very gruesomeness takes hold upon the imagination.

Israel had been faithless to her mission as spiritual leader among the nations. Prosperity had brought riches, and riches while they tempted covetous enemies fostered pride and selfish indulgence. Indulgence wrought decadence. Her ancient valor decayed; blinded by the sensual heathen cults about her and within her, her spiritual vision was darkened; moral corruption poisoned her national life like a deadly miasma; the spiritual few who lifted warning voices were flouted or smitten.

Israel's cup of iniquity was full.

Then by the working of the inexorable laws by which God rules this world, the scourge descended again and yet again. And now the northern army, the terrible strangers, the ruthless soldiers of Chaldea were upon their coveted prey for the last time!

In vain the alarum trumpets blared in the streets of Jerusalem. "Blow ye the trumpet in Zion and sound the alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand . . .

A great people and a strong ; there hath not been ever the like . . . A fire devoureth before them and behind them a flame burneth ; the land is as the garden of Eden before them, but behind them a desolate wilderness." (Joel ii. 1-3.)

Before that desolating blast the national life of Judah and of Israel came very nearly going out for ever.

Among the first captives in the first or second deportation marched the prophet-priest Ezekiel. The Spirit of God was upon him. He dreamed strange dreams and saw stupendous visions ; he spared not to enforce the lessons of God's chastisement upon the minds of the disconsolate captives by the river Chebar, and he saw, too, the glory at the latter end.

Nationally and spiritually Israel was *dead*, dead as the bleached skeletons of the valley of vision. "Son of man, can these bones live?" And the humbled prophet answered : "O Lord God, thou knowest !" Then before his eyes, for his comfort and the comfort of the remnant of God's chosen people and for the comfort of all those who, throughout the centuries, strive to bring men back to God, he saw those bleached skeletons, clothed upon with wholesome flesh and inspired by the breath of a new life, stand up upon their feet, "an exceeding great army." "With God all things are possible."

The principles of honest homilectics forbid the unqualified application of the teaching of the prophet's vision to the subject which I have chosen to discuss, namely, the spiritual regeneration of China. The characteristics, missions and circumstances of the two peoples are too dissimilar for that.

And yet there is enough in the spiritual condition of China, using the word "spiritual" in its widest sense as covering the intellectual and moral and religious life of man, to justify the use of one ominous word of description, and that word is *death*. The more attentively the humble prophet of the living God watches the varied activities of Chinese life, the more clearly does he catch glimpses of the white emblems of spiritual death that lurk beneath it ; and the better he knows his China, the more heavily will he be burdened, as was Ezekiel of old, with the overwhelming mass and the apparent hopelessness of this death in life. The bones of dead China, like the bones of dead Israel—"are very many, and, behold, they are very dry."

Whatever good gifts Confucius, or Lao Tzū, or Buddha, may have given to China they have failed to confer the most essential of all gifts—*spiritual life*.

And now the church of Christ hears the solemn challenge : "Son of man, can these bones live?" Possibly some may be disposed to reply : "No, Lord, it cannot be." Many more are ready to say : "Certainly, Lord, it is a simple matter. If the home churches will contribute so much money and send out so many missionaries each year, China will be Christianized in the present generation." But the most of us, I venture to say, warned by the lessons of history and chastened by personal experiences of bitter disappointment, will be content to say with Ezekiel : "O Lord God, *thou knowest !*"

It is easy to predict the conquest of China by Christianity, but it is well to remember that Christianity has, by no means, taken root in every soil where it has been planted. Not only so, but Christianity, where it has outwardly prevailed, has again and again, in conspicuous and lamentable instances, grown at the expense of the spiritual life, which is its real essence. Before the first century had passed, the parent church of Judea was divided and virtually dying. Ulhorn says in an article on the Jewish Christian sect of the Ebionites : "The disintegration of Jewish Christianity was consummated by the introduction of Gnostic philosophy, of Greek culture, as also, perhaps, of Oriental theosophy."

Where are the churches of Asia Minor, planted by Apostolic hands? Where are the churches of South Galatia, of Macedonia, of Achaia? A few degenerate Christian communities among the Copts and Abyssinians are all that is left of the once triumphant church of North Africa. The vast majority of the African churches adopted what was declared to be a heresy by the Council of Chalcedon in A.D. 451; the small orthodox party, backed by the orthodox Emperors at Byzantium, abandoned argument for political intrigue and then for the club and dagger, and for more than a century Christians reviled and slew each other in the streets until, when the conquering hordes of the Prophet invaded Egypt (680), history has to record that the exhausted Christian church hailed them openly as deliverers! That is what happened to the church that produced an Apollos and a Clement, and a Tertullian and an Augustine!

Greece accepted Christianity and, behold, — Russia! Imperial Rome bowed her neck to the yoke of the Nazarene, and, behold, a vast religious organism covering the earth but, alas, so lacking in vital spirituality that in many of the countries where

it holds sway it is difficult to distinguish in morals or worship between it and the paganism which it has displaced. It is impossible for us to go further into detail, but such facts as these show that the nature of its environment, the moral and political forces to which it is subjected, the speculative views which it encounters, and, above all, the national characteristics of the peoples who embrace it, have very much to do with the real triumph of Christianity in any land.

Accordingly in carrying on the modern missionary propaganda of the Protestant churches we do well to give heed to the signs of the times. The religious future of Japan is not as bright from our standpoint as it is frequently represented to be. Japan has borrowed the material and ethical fruits of Christian civilization while manifestly by no means prepared to accept the Gospel of Christ. Having overthrown Russia on land and sea by the use of modern weapons, her Emperor and generals and admirals proceed to thank the august spirits of their ancestors for the victory. In China the task before us is one of the most gigantic the church has ever faced and one that will be rendered still more difficult, in all probability, by a rehabilitation of Confucianism and a recrudescence of Buddhism. The latter movement seems already to have begun, under Japanese influence, at Peking.

I advert to this whole subject of the uncertainties in Christian development not with the cynical purpose of dampening missionary enthusiasm but rather as a background upon which to sketch, however lightly, what is actually being accomplished in China. It may serve to remind us, however, that we are engaged in no child's play. Many an army has suffered defeat merely because it underestimated the strength of the enemy.

Let us glance first at the intellectual aspect of China's national life. The intellectual stagnation of China is one of the notorious phenomena of the world. Here is a people whose feet were set upon the road to the highest stage of civilization. They had their sages, philosophers and scholars and yet for centuries they have not taken one step in advance. They have, in these latter centuries, given no great thought to the world; they have produced practically no original literature; they have not investigated the facts and forces of nature about them. In spite of abounding shrewdness and much wholesome common sense, their abstract reasoning is so far from contact

with reality that it is often positively absurd. Their educational system on the one hand furnishes a small number of conceited pedants and on the other leaves the mass of the people in absolute illiteracy. Everywhere we perceive intellectual stagnation, intellectual death. Bones! Bones! Very many and very dry!

"Can these bones live?" The Christian church, to her eternal honor be it said, set about to answer that question in a very practical way. The noble institution under whose shadow we meet is eloquent of long and patient years of labor, and that in more than one mission centre, to awaken the dead intellect of China.

There is much to justify a comparison between the intellectual torpor of the Dark Ages in Europe and that of China to-day, or, let us say, of *yesterday*, so fast is the hand upon the dial now moving. Both were characterized by an almost idolatrous adhesion to the past. Aristotle, although really little more than a name to most of his worshippers, was regarded with an unreasoning veneration only surpassed by that which the Chinese literati pay to Confucius. Both had embraced, the Chinaman unconsciously, that deductive philosophy which led the scholastic pedant to imagine that all the secrets of the world were within his single grasp just as the Chinese books declare that the Confucian scholar, seated in his study (save the mark!), needs not to go abroad to comprehend all things in the universe! "Hsiu ts'ai pu ch'u mên, pên ch'i t'ien hsia shi."

But in Europe there came the Renaissance. Europe was intellectually born again. Now, with our own eyes we are beholding the beginning of the Renaissance of China.

But there is a contrast here, and in that contrast lies much hope for Christian progress. The impulse which produced the European Renaissance came not from within the Church of Christ but from without it and beyond it.

It came from the recovery of the classic lore of Greece and Rome, and from the first faint gleams of a scientific knowledge of the world in which we live. When, on the other hand, the history of the Renaissance of China is written, it will be found that the church of Christ has, from the very first, taken the lead in stimulating that new life. In the school-room engaged in the practical work of instruction, in the way-side inn, in the village home, amid the sorry state of the official yamên, over the smoking tea-cups in the guest-room, the voice of the

missionary has still been for education and reform. He it is that by word of mouth and through the press has marshalled the convincing facts of Western progress. He it is that has prepared whole libraries of books and placed these books with an earnest word and a secret prayer in the hands of hundreds of thousands of thoughtful Chinese men. He it is (and I would that our language included such a pronoun as would make it clear that we by no means leave out of view the noble wives and the sisters in Christ who share with husband and brother the heat and burden of the day!) he it is, I say, who in the weary round of class-room work or in the course of labors of other sorts, has driven home the wedge of truth into the very centre of China's intellectual being and has let in the light at last.

Thus has the Christian church, led by a wisdom higher than her own, seized a splendid coign of vantage. At this moment there are no better schools in China than the advanced Christian schools, and the Chinese who know anything about the subject are perfectly aware of it. As we have learned to our cost, the government schools are not only non-Christian but are apt to be, at heart, anti-Christian. Under Japanese leading this will hardly be less the case. Our hope is that the work of Christian teachers who are themselves awake to the demands of modern thought, thoroughly equipped for their work, and, withal, full of the Spirit of Christ, may turn out students who shall fairly force recognition by reason of superior merit. The issue is already joined, and the cheering fact is that the leading men among the instructors of China, foreign and native, are Christian men.

Let us labor and pray that we may hold the position thus nobly and patiently won.

Speaking from the intellectual standpoint, then, there is no need to ask the question: "Can these bones live?"

Behold, they have already stirred, and we see them in the act of arising from their age-long sleep, "an exceeding great army." Let us stand behind our brothers and sisters of the class-room and bid them be of good cheer. If any one feels called upon to administer, betimes, the wholesome acid of criticism let him not fail to add a due portion of the soothing anodyne of appreciation! "Bear ye one another's burdens and so fulfill the law of Christ."

"Oh, Rock! Rock! When wilt thou break," cried the dying Xavier as he gazed from his island refuge across misty waters to China's forbidden mainland. For three and a half centuries

God's hammers, great and small, have been ringing on this stubborn rock until the rifts are widening at last. And among the mightiest of all those hammers of God is *Christian education*.

Now let us turn from China's intellect to China's heart. As a nation thinketh in its heart, so is it. I ask you to look with me upon three aspects of China's inner life: upon her practical benevolence, her common morality and her religious convictions. No exhaustive treatment will be attempted, no ambitious philosophizing indulged in; we shall speak of things that we see and know.

One of the most stubborn as well as most portentous facts in this world is the fact of human suffering. Poverty, disease and death are ever with us. Above the mingling noises of human activity the hearing ear can catch, like the ominous murmur of a troubled sea, the pathetic note of the universal, endless anguish of mankind.

What is China's normal attitude to human suffering? It is an attitude of apathy, running all the way from fatalistic resignation to a brutish callousness positively shocking. It is not our intention to slander a great people for the purpose of establishing a sermonic thesis.

The benevolent impulses common to mankind are by no means lacking here. Who has not known the man or woman praised by all for rescuing, let us say, the foundling cast out by heartless or despairing parents to die?

Who does not number among his acquaintances workers of righteousness who distribute adhesive plasters to ailing neighbours? One does not forget, moreover, the courtesy and kindly sympathy which he has himself constantly experienced. The milk, or perhaps we should say, in this case, the *oil* of human kindness, is not missing in China.

In the way of public charity we do not ignore the occasional court of ramshackle buildings which does duty as a shelter for beggars, nor forget those smoking rows of kettles in Chi-nan-fu where, in years of famine, thousands of hungry refugees receive their daily dole of millet. These things and things like them we try to bear in mind, yet we are constrained to repeat that callousness to human suffering is a conspicuous blemish upon the Chinese character. Selfishness, poverty, timidity, and, above all else, daily familiarity with the misery pressed close around one by the density of population, have conspired to thwart and, sometimes, to kill the impulse of pity and the desire to help.

So we find a people practically without hospitals, without asylums for the orphaned, the insane, the blind, the deaf and dumb and with next to no organized measures to relieve the sufferings of the poor. Foot-binding and juridical torture are national institutions.

It is here again that the Christian Evangel comes like the breath of a new life. Ever since the Master stood up in the synagogue of Nazareth and, making the words of ancient prophecy his own, proclaimed his mission, no Christian can mistake his duty toward the unfortunate and the suffering.

"The Spirit of God is upon me, because He anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." From that very hour the Christian church has set itself to relieve the burdens of a suffering world.

Again and again the Christian missionary has thrown himself into the breach when the grim onset of famine has driven the despairing Chinese peasant gasping to the wall, and in doing it he has shown, in an unmistakable way, the difference between official largess, doled out by venal hands and too often paid for in terms of cruelty or lust, and Christian beneficence, discriminating and kindly, administered without so much as a dishonest thought!

Since Christianity invaded her borders China has seen unwonted sights. She has seen orphans gathered and housed and fed and taught. She has seen the blind, deaf and dumb taken up and with infinite patience made into useful members of society. She has seen compassionate hands stretched out to help the victim of opium back from the haunted land of his bondage. Most conspicuously of all she has seen the whole empire dotted with hospitals and dispensaries where consecrated men and women do battle with disease, not for sake of man's praise, nor for merit in the world to come, but for the love of men, for whom Christ died. Christianity answers the problem of human suffering not by the platitudes of philosophy but by deeds of love. This constitutes the real significance of our medical work. It is a vast illustration that all China cannot but see, of the inner spirit of Christianity.

Our medical department is not a shrewd expedient to disarm prejudice. It is an integral part of our Evangel.

We heal the sick, moreover, not merely because Christ did it. We do it ultimately, we humbly trust, for the same reason that He did it—out of tender compassion for a suffering world.

Brothers and sisters of the consulting-room and the scalpel, we salute you! When we see you take hold of disease in its most loathsome forms we think of Jesus of Nazareth who, ignoring the ritual law, touched a leper and said: "Be thou clean!" May His Spirit be in you, lifting your service high above all that is professional or perfunctory, and inspiring you to speak, from time to time, a warm and direct word in His name to some soul made receptive by kindness.

But the main question at this point is whether the varied display of Christian benevolence which China has seen, and is seeing, has awakened an answering throb of emulation in the Chinese heart. Are the dry bones of China's altruism beginning, under the vivifying influence of the Gospel, to show signs of life? It is a large question, and one not so readily answered as the one concerning intellectual progress. We naturally look for the answer first in the Chinese church itself. The church is too weak as yet, and too dependent to show what may be expected along these lines, but surely it is true that the native church clearly understands and cordially accepts the Christian standards of altruism. The Christian doctrine of the brotherhood of man, as based on sonship to a loving Father, and illustrated and made real to the world through the life and death of Christ, has placed the duty of mutual helpfulness upon a new and solid basis. Instead of being a sort of moral embellishment, to be expected only of the men and women who have means and leisure to affect it, altruism is discovered to be the main business of our lives. So far from being something over and above righteousness, love is in itself the fulfilling of the law. This is the great seminal thought that has been dropped by Christianity into the Chinese mind, or, if you please, that has been stirred to new life there. A new estimate of human worth emerges. A new value is set upon human life. These ideals are already alive in the Chinese church. And their power to save and to transform will wax and not wane as the years go by.

Like us, the Chinese Christian intends to square his life with the new law of love, and if he fails fully as often as he succeeds, why, forsooth, so do we!

But the Christian influence toward practical benevolence here, as in Japan, is felt far beyond the limits of the church.

Where had the anti-footbinding crusade its origin if not in Christian precept and example? Nor is the significance of this movement exhausted by the accomplishment of the immediate end proposed, an end which alone would be sufficient to cause coming generations of Chinese maids or matrons to arise and bless the name of Christianity; it speaks, further, of a general and growing tenderness of feeling which is otherwise illustrated.

For example, the proposition to do away with the time-honored custom of judicial torture has already been made to the throne. The fate of that frightful institution, with all its inferno of outrage, suffering and injustice, is practically sealed. China is growing sensitive to the humane convictions of the Western world, and those convictions, in turn, are the ripe fruit of a civilization predominantly Christian.

There is little flesh upon the dry bones as yet, but they are moving—surely they are moving! There are signs of the approaching victory of the Cross. What is the most momentous feature of the epoch-making drama of war now drawing to its close in Manchuria? I venture to think that it is not to be looked for in the new hegemony of Japan in East Asia, portentous as her political ascendancy will be. Much less is it to be sought for in war-like lessons concerning field-guns, submarines and battleships. Viewed from the Christian standpoint in the light of the coming day of moral triumph which revelation and science alike presage for mankind, the most eloquent fact in all that struggle is that over the field hospitals of non-Christian Japan as well as of Christian Russia, floats the white banner emblazoned with the Red Cross which all the world is learning to honor. Before that sign the sword-point falls and the cannon are silent. Commander and soldier may not hear the message of those banners, though mayhap more of them hear it than we think. But whether they hear it or not we hear it, and hundreds of thousands of Christian men and women all over the world hear it. That message is that war is doomed. It is that love is stronger than death and destruction. It is that a new heaven and a new earth are about to be revealed, the New Jerusalem of the old Jewish hope, in which righteousness shall dwell but love shall reign.

“For not by sword's loud clashing  
Nor roll of stirring drums,  
But deeds of love and mercy,  
The heavenly kingdom comes.”

But there is at least one thing more necessary than to be kind, and that is to be honest; there is at least one thing more desirable than to be helpful, and that is to tell the truth. With your permission we step across the shadowy boundary from the realm of practical benevolence to that of common morality.

Pardon a personal reference. When I arrived in China I was distinctly disappointed in one regard. The Chinese were, so to speak, not bad enough to suit me! Mindful of the first chapter of Romans, I came fully expecting to behold lying, theft, uncleanness, rapine and murder on every hand. It was months, if not years, before I saw a practical illustration of even the mildest crime in that category. Then came an unpleasant experience or two, and I said in my haste: “All Chinese are liars”—also thieves—also several other unpleasant things. The Chinese are not saints, neither are they satyrs. I think we must call them, on the whole, a moral people, but theirs is a morality with obvious defects, and which moves upon too low a plane withal.

For one thing their moral ideas have been so warped by formalism that they are often unable to distinguish between a rule of etiquette and a law of God. When a new-comer, beginning to understand a little of the people's talk, I stood one day in a dusty village street beside a senior missionary and heard him tell the parable of the two sons, one of whom said: “I go!” and went not, while the other said: “I go not” and then thought better of it and went. “Which of these two,” asked the preacher, “did the will of his father?” “*The first*,” promptly answered a villager. “Why, how do you make that out?” asked the somewhat disconcerted missionary. “Because,” replied the Chinese casuist, “Because he avoided making his father angry?” It is better to deceive than to offend; it is better to lie, to run away like a coward, or even to do violence than to “lose face”; it is better to commit suicide than to put up with a real or fancied affront. An official can rob his people right and left and take bribes shamelessly, and yet if he do it within certain limits, and with proper decorum, the local gentry will hang up his boots in the city gate when he departs and set up a memorial tablet by the road-side.

Sometimes one feels as though he lived in a land of moral phantasms where the worse is the better reason. But more fundamental is a certain general weakness in China's moral character, a lack of moral stamina and independent strength. If those among us who have lived longest in this land were asked, What is China's sorest moral lack? the answer would probably be instant and unanimous: "*China lacks conscience!*" That foundation stone in moral character, that which makes a man the most relentless judge of his own acts and holds him firmly to duty, come weal, come woe—that element is sadly deficient here. The Chinese conscience is well-nigh dead.

It is Christianity's crowning task to rouse and to cultivate it. That there has been progress in the Chinese church along these lines few would be disposed to deny, but undoubtedly it is at this point that we put our finger upon the weak spot in Chinese Christian character. "Son of man, can these bones live?" "O Lord God, thou knowest!"

Moral ideas are of slow growth, and they are correspondingly hard to change. Moral perfection is still far off in Christendom, and that in spite of centuries of Christian teaching. Look at the government of our chief American cities! Has Chinese officialdom anything more morally rotten than our city "rings"? And yet there is a difference.

In America and England, speaking broadly, when moral turpitude is thoroughly exposed and recognized, it is branded for what it is, and lashed by the scorpion whips of the outraged moral judgment of the people. In China, on the other hand, rarely indeed does immorality, unless indeed it happen to have a personal bearing, excite more than here and there an academic protest. Doubtless we here occupy debatable ground, but that there is a real superiority in the moral judgment of Christian America, for example, over that of non-Christian China, does not, it seems to me, admit of dispute. And this difference lies ultimately, I repeat, in the development of conscience. The Christian ideal of absolute moral purity and truth has long been lifted before the eyes of the Chinese. It is proposed that that ideal shall be realized in daily life, and to that end the whole power of precept and example of the Christian church is bent. That the end is far from being attained is evident, but that it will be reached in God's own time it is our privilege to believe. There is being slowly developed in China a type of character beside which the ideal man of the sages, the "Chün Tsi,"

dear to Chinese lips if not to heart, will come to seem a pale and almost grotesque figure.

For there is no resting-place in the Christian conception of moral character this side of the Master's "Be ye perfect as your Father in heaven is perfect"—"*as your Father in heaven is perfect!*" Here is a new note. It is the note of religion. Is it not here that, at last, we perceive the essential difference between the moral system of China and that of the Christian faith?

The one is based on human moral ideas, even though sometimes vaguely associated with the will of "heaven"; the other goes frankly back to the character and gracious purpose of a loving heavenly Father. It is vain to linger in the merely moral realm. If ethical teaching alone could make men good, surely China would by this time need no missionaries. But mere ethical teaching never has wrought that transformation, and never will. Either the human spirit needs a certain impulse and a certain support from God, the ultimate source of spiritual life, or we have no Gospel worth preaching. And the reception of that impulse and the enjoyment of that support depend upon the personal attitude of the individual toward God.

Perhaps the most obvious feature of the religious life of the Chinese is its emptiness, its insincerity. The Chinese have lost, if they ever possessed, their grasp of spiritual realities. About the most vital of their cults is that of ancestral worship, and that is frankly the worship of man.

They are at once Confucianists and Buddhists and Taoists and nature worshippers, but their souls are starving for the bread which comes down from heaven, all the same. Their brightest minds applaud the dictum of their master: "Ching kuei shên êr yüan chí"—"Worship the shades and gods, but keep at a safe distance from them." Their belief in the Supreme Being has become so attenuated and obscured that it has lost its influence on daily life. The only hope for the moral regeneration of China lies in the opening of the eyes of her sons and daughters to see God. And where can they see God more clearly than through Him who came to reveal Him? Here is the ultimate justification of our Christian propagandum in China and everywhere else. There has always been in this world a vast amount of religion almost totally divorced, to put it mildly, from morality. There has also been a large amount of morality divorced from religion; but religion without

morality is a hideous caricature, and morality without religion is—*dry bones!*

In the valley of China's moribund ethics sounds the voice of the Christian herald. Over that death in life is proclaimed the double message of our faith—man's utter sinfulness and God's redeeming love. It is the same message which the prophets from Samuel to John the Baptist, nay, which Christ Himself proclaimed: "*Repent, for the kingdom of heaven is at hand.*"

The Chinese moralist learns that immorality is worse than immorality—it is *sin!* Nor is it easy to bring home that thought to him, seeing that about the only word that he can use to approximate the idea means also the discomfort of a journey.

It is even as Paul puts it. Only when immorality appears in its true colors, as offence against God's law, is the conscience fully aroused and "*sin becomes exceeding sinful.*" Only then is man's proud spirit humbled and prepared to listen to the voice of God's free grace.

Then comes the all-persuasive, all-conquering story of the Cross and the trumpet call to enter the Messianic kingdom. Perhaps a hundred thousand Chinese men and women have already obeyed that call, and hundreds and thousands are, year by year, pressing in. But numerical growth is not spiritual development, so the Christian missionary watches eagerly, sometimes half fearfully, for signs that the Spirit of God is really taking hold of the Chinese heart. *China's whole future depends on this.*

Without a heart full of loyal, adoring love to the living God, her moral status will remain dead as the ghastly relics of Ezekiel's vision; while without a morality vitalized and sanctioned by a sense of man's responsibility to a holy God, the intellectual awakening of China will produce a Frankenstein monster more terrible than human mind can well conceive.

So we work and watch for the crisis which will decide whether we are laboring in vain; we watch for the *awakening of the Christian consciousness of the Chinese church*. I have known men to object to that term for the curious reason that it originated in Germany!

To most of us it seems to be an admirable term. It is, at all events, an attempt to name the most potent, if the most elusive, element in Christianity; that consensus of feeling

among Christians who live nearest to God, which makes for the perpetuation of Christian ideals and the appropriate development of Christian life. It is analogous to that selective affinity in man which keeps him physically and psychologically true to the human type.

What is this influence in the Christian church but the presence of the Spirit, which Christ promised to His disciples, to lead them into all truth?

When this Christian consciousness fully awakes in the Chinese church the victory is in a fair way to be won.

And there are indications that it is awakening. The terrible ordeal of the year nineteen hundred may be said to mark a stage in this awakening. Then it was that there appeared before the throne of God the first great company of China's army of martyrs. When men and women had not shrunk to die for Christ, will those like unto them utterly refuse to live for Him? I think not.

Then it was, too, that the Chinese church learned that there are circumstances when vain is the help of man, when even the foreign pastor cannot deliver his flock from the enemy, a lesson yet to be more fully learned by the church which is in China.

A new sense of the serious significance of the Christian life has come over the church, if we mistake not.

Again, the increasing movements toward church union are at once the proof of, and the stimulus toward, the awakening of the Christian consciousness.

Every step toward independence, material or ecclesiastical, is in the direction of stimulating the same germ of divine life. God grant us wisdom and patience and grace to lead forward the infant church to a fuller recognition of her duties, her obligations and her responsibility in the sight of God.

Through His church in other lands, working in school and hospital and in the direct Evangel, God has touched at once the mind and the heart and the soul of dead China with a new and thrilling touch of power. Ezekiel was a prophet of the Lord, but he did not dare to decide how God would choose to work. Much less we. But we have seen enough to awaken in our breasts a great and inspiring hope that, some day, redeemed from death, and clad in strength and beauty and grace divine, the army of the church of China will stand forth to work out a destiny glorious beyond all present thought!

## "Union" from Two Standpoints.

### I.

#### A Principle and an Application.

BY REV. P. F. PRICE, DONG-SHANG.

"UNION is in the air." The rapidity with which various ecclesiastical federations are being consummated would have been deemed impossible fifty years ago. Some of these marriages—the most of them, let us hope—are happy and will abide; while others, lacking the true basis of union, will lead to further separation in the days to come.

It is well for us at this time to pause and inquire as to the different elements that make up this movement toward union among the Protestant churches, and to search into the fundamental principles that are essential toward making any union real, lasting and beneficial.

There are three parties that express the mental attitude of various parts of the Protestant church toward union:—

I. There are those who hold that their own system is the one infallible expression of the mind of the Spirit in church organization and life. They will consent only to that union which is an absorption. This is an impossible class. Now we know that the Good Shepherd has many folds which shall become "one flock and one Shepherd." His people, from many denominations, are gathered into perfect union in heaven. And if from those who have gone before we could in some way receive some hint as to how all views are harmonised there, we should no doubt find that truth in its perfect form dwells now with no one denomination, but that it lies more or less equally between all those who love the Lord Jesus in sincerity. Certainly we should find that church which is nearest to the perfect church is *not* that church which holds itself to be infallible. The first step into holiness is humility. The very first step into purity of church life is the recognition of the fact that churches are liable to err. The Lord Jesus promised the binding and loosing power of the witness-bearing Spirit to His apostles and to the church, only as the church should yield herself to divine guidance. He had to rebuke Peter the next moment after he first spoke the famous words. Pride had

entered Peter's heart, and the seal of the Spirit did certainly not accompany the words which he then spoke to his Master. A boasting church is not after the Lord's own heart. "Because thou sayest, I am rich and increased with goods, and have need of nothing; . . . I counsel thee to buy of me gold tried in the fire." The party which holds itself to be infallible does not represent the union which the Lord will bless. Its claim to infallibility stamps it as an imperfect church.

2. There are those who, in their intense desire for union, exalt it to a place which the Lord Himself never gave it. These say that the world points the finger of scorn at the divisions of Protestantism, and in their zeal for healing these divisions they are willing to sacrifice almost anything. One says, "Anything for union." Another says, "I am willing to unite on almost any basis." It is true the Lord prayed, "That they may be one." It is true also that in the same prayer, before those words, He had prayed, "Sanctify them *through Thy truth; Thy word is truth.*" The Word, the faith once delivered unto the saints, the doctrines of divine revelation in their purity, are the means in the hands of God for the sanctification of His people. Better that we should have no outward union than that any of us should give up that which he is convinced is eternal truth. And the contention of every man should be for the whole truth, "the whole counsel of God." And it is a giving up of truth when we go from under a banner on which the truth is written, and march under another on which it is suppressed. The Lord has given us many precious truths of revelation, for each one of which some martyr has witnessed by his death, and each one of which it behoves us to guard with sacred and jealous care. Now Christian unity is one of these truths, but is not the only one. Better withstand a brother to the face than yield to the seductions of a corrupt creed. "*First pure, then peaceable.*" Some men are so afraid of a controversy. They regard it as un-Christian. They must have everything sweet and amiable, no matter what heresy goes unchallenged. Better controversy than corruption, brethren. The ages of controversy were the ages of purity of doctrine in the church. The evils of controversy let us all condemn—the human prejudice, the sectarian and unforgiving spirit. Better such an one as the great controversialist Paul, of whom one of his antagonists could afterwards say, "Our beloved brother Paul." But controversy or

no controversy, let us contend earnestly for the faith. Let no man under the glamour of a proposed union, or of any other thing, yield to expediency any part of what he believes to be vital and saving truth. And here it is well to call attention to the fact that while the divisions of the Protestant church have been widened by human prejudices and the sectarian spirit, yet each denomination has borne its own special witness to the cause of truth. Under the providence of God it is undoubtedly true that each great division of Protestantism has conserved some distinctive truth of revelation, or some great ethical principle to a degree that would not have been possible had the church grown up under one huge organization. And even those denominations that have drifted away from evangelical moorings have, by their very errors, brought the truth into clearer light. We should remember these things when we hear the wholesale condemnation of denominational differences which is so common whenever union is being discussed. A man has a right to his private judgment, and each denomination or party has a right to stand as a separate organization upon the great principles of its historic faith. Mutual recognition of this right is the first step toward real Christian unity. Respect for the honesty and sincerity of the man who refuses from conviction to yield to our way of thinking, and love for him in spite of those differences, is a Christian unity that is stronger than a visible union that compromises with convictions. These are truisms no doubt, but they are truisms that need to be reiterated at this time.

3. There is an earnest class of men, a large number, who firmly and honestly hold to the form of truth peculiar to their several names or denominations. Among these truths they hold to the communion of the saints, the saints of all names and denominations, the fellowship of which David sang, of which Paul wrote, for which Jesus our Lord prayed. By this fellowship they understand a unity that should manifest itself without a visible union and may manifest itself by visible union. This class of man should not be misunderstood. Sometimes they exhibit a tenacity of belief that amounts almost to obstinacy. Sometimes they relegate the desirability of union to too insubordinate a place. They receive various names from their more liberal brethren. They are said to be "pig-headed," "old fogey," "moss backs." But these same men, to whom loyalty to conviction is a first principle, to whom truth is dearer than life, these

men are of the stuff of which martyrs and reformers are made. They are followers of Him who, in the face of expediency and time-serving insinuations declared, "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth." These are the men who, when they do come into a union movement, bring into it that sinewy strength that will be needed in the day of conflict, when it shall be called upon to bear *its* witness to the power of the truth upon which it builds. Witness the conflict in Scotland now. For every work shall be made manifest, every new movement shall be tried by fire of what sort it is. So it behoves those who favor union of any sort, as wise master-builders, to see to it that the new union has the foundation of eternal truth, without suppression and without compromise. But some one says, "When there are so many opinions how are you to know what essential truth is?" We reply, God through the ages has had a repository of truth within His church. And the statement of that truth, in its pure and saving form, has come through the minds and hearts of men whose conviction of the truth was an over-mastering force in their lives. "But such men do not always see the truth alike." No, they do not, but in God's time they will. Many are seeing face to face to-day who were wide apart some years ago.

And so it comes to pass that *the bringing about of unity within the church is the work of the Spirit of God*. "The unity of the Spirit in the bond of peace." There is a perfect church up yonder, the general assembly of the firstborn which are written in heaven. In it are men who held to many different creeds while here upon earth, who subscribed to many divers opinions. Up there, however, they are gathered in perfect harmony, the glorified church. The church militant is tending toward the church triumphant, and the Spirit who abides within her is leading her ever nearer and nearer to the attainment of that perfect union of which the perfect church alone furnishes the pattern. He is taking away the misunderstandings and prejudices which too often have been the real bars to closer fellowship. He is bringing men to see face to face, whose distorted vision made them to disagree heretofore. A review of the work of the Holy Spirit, in binding together the different branches of the church, will make one of the marvellous chapters of modern church history. And in many places where unhappy

divisions still exist the heaven is at work, though the time for fruit is not yet come.

Therefore let us beware of whoop and hurrah in union movements. Let us refrain from trying to force that for which the occasion is not ripe. Let us beware of making out programs of our own for the Lord to follow. Rather let us reverently and prayerfully follow the leading of the Spirit. It is His work, and He will point the way. And how may we follow His lead? By holding loyalty to conviction as a first principle. *By speaking the truth in love.* By cultivating the spirit of Christian fellowship whenever and wherever possible. By meeting with an open mind all suggestions that are made to us, looking to the welfare of the whole church. By heeding our Master's example in *praying* for the unity of the people of God. By honoring the agency of the Holy Spirit, who is the one Sanctifier and Comforter of us all.

Where the Spirit of the Lord is there is unity. And where the Spirit of the Lord is there is liberty. A unity that allows a spirit of liberty, not a spirit of bondage, is a true unity. And so it follows that union or similarity is not always the highest form of unity. But, on the other hand, the duty of a visible union may be laid upon us "that the world may know." "By this shall all men know that ye are My disciples." There is an outward badge that it is the duty of all to wear. "I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord." Such an outward union should always be sought:—

- (1.) When it serves the cause of truth.
- (2.) When it is for the good name of the church in her witness before the world.
- (3.) When it can be accomplished without schism and without sacrifice of essential truth.

Now, applying these principles that have been so inadequately stated to the present conditions in China, we believe that the time has come when the divisions of decades should be healed and the Protestant church present a united front to the nation she is trying to win by the use of uniform terms in literature for God and the Holy Spirit.

If any believe that a great and vital principle is at stake in refusing to accept the terms which are proposed as a basis of union, this appeal will be ineffective. But is a vital principle at stake? Is not the term to which we adhere rather a matter

of preference than of principle? We may yield our preferences, though we die for our principles. If one objects to Shen and advocates Shangti, we can point to the fact that Shangti is part of the inscription above multitudes of heathen temples. If another objects to Shangti and advocates Shen, we can remind him that Shen refers to the spirits of the dead and to animal spirits, as well as to the polytheism of the supernatural world. If one objects to Sheng Ling, and will not give up Sheng Shen, we can remind him of a tablet in Confucian temples where Sheng Shen is the term applied to that departed sage. Now, amid all of this confusion there are these outstanding facts:—

A. None of the terms proposed—Shangti for God, Sheng Ling for Holy Spirit, Chen Shen for the True God—are without objections. They are all polluted. They reek with heathen suggestions.

B. Each of these terms can be sanctified by Christian usage—yes, verily, has been sanctified. There are men of China who reverently love with all their hearts one whom they know as Shangti, the Lord of heaven and earth. And they preach Shangti to others to the conversion of their souls. There are men and women who are under the influence of a holy one whom they know as Sheng Ling, and their words are accompanied with the unction which Sheng Ling gives. The heathen associations of these words will pass away, while the Christian thought and sentiment which lingers about them will make them, like the truth which they convey, live and abide forever.

C. It is only proposed to extend the use of these terms to all, instead of, as at present, to a part of the Christian literature published; every man being free to use that to which he has been accustomed, if he so desire, in his spoken messages.

D. The wide adoption of these union terms will be a boon to the Bible and Tract Societies, will stop controversy, and will be another testimony to the world of the spirit of unity that exists in the Protestant church in China.

E. Circumstances seem to be pointing this way. Concessions and propositions in this direction have been made in the most unexpected way, and this spirit of unity seems to have pervaded all at once all parts of the church in China. We reverently believe it is the leading of the Spirit of God.

## II.

## Some Perils and Difficulties.

BY A CAUTIOUS SYMPATHISER.

WHEN the world is all rushing in one direction, bitten with some new notion, and blind for the time to other more useful truths, it requires some courage to protest, and one feels like a voice crying in the wilderness.

At present there is what some would irreverently call a "craze" for union, and in spite of the Scottish church case and the separation of Norway from Sweden, we are told that the whole trend of the "time-spirit" is towards union.

Speaking of union generally it cannot be regarded as an absolute good; it may be very good, it may be very evil. A marriage is a sacred union, but many a marriage had better have never taken place. It is only when temperaments, aims, affections prompt the union that it is likely to be a blessing; and even then the permanence of the blessing cannot be guaranteed. On the other hand, since God confounded their language and scattered men from Babel, separation, disruption, protest and dissent have played a most important part in the world's and the churches' progress. Nations work out their own separate destinies, strengthening themselves with alliances when necessary, but entering into union with other peoples only when conquered, or when realising that their existence depends on it. Socially our progress has coincided with the growth of individualism and the church has existed and increased by its power of revolt against, and separation from, the old; its reformations have mostly been in the form of separations.

The reason for this is not an evil spirit of disunion; we do not separate because we have no mutual love, but very often because we can do our best work when we are working in our own way untrammelled by the prejudices or fears of some other person. And this is because God has gifted us differently. We see it in individuals, in races, in religious denominations. The Scottish nation is united with England—it was a political necessity; but Scotchmen do their peculiar work in the world by virtue of their retaining all the characteristics, that is, the peculiar gifts of Scotchmen. So with every race; it does its best work when free to express its own genius, and any union is likely to injure it.

In the religious world no doubt union, if possible, would have meant a great economy in time and strength and money. But, on the other hand, each denomination having a peculiar portion of truth to defend or preach, has thrown the greater earnestness into its work, because of the valuable and proper spirit of emulation. It is quite conceivable that one large united church in the West would not have done so much for China as has been done by the many denominations.

Some of the perils of union are obvious. There must necessarily be compromise, and the compromise is on those points where each side feels strongly. This may lead to loss of enthusiasm, to secret dissatisfaction, to quenching of convictions, to hypocrisy even. The advantages of union would have to be very remarkable indeed to compensate us for giving up what probably gave our work its peculiar value. A little enthusiasm quenched, a little peculiar genius repressed, is not to be balanced by some money saved or some trouble spared, but many difficulties and dangers are only found out by experience. In unions of educational work, for instance, it will probably be found that real union will be almost impossible if the nationalities are different. The American, British and German ideals, standards, aims and methods differ so widely, and are of course so firmly held in each case, that to give way is not right, except on immaterial points, but union on immaterial points is not union. There is of course another way where the ideals on one side are given up, but this is subjection, not union.

Besides loss entailed and practical difficulties encountered, there are other objections which may be raised to too much union. For instance, it is often said that our lack of union is a stumbling block to the Chinese. It may be very well doubted whether such intelligent criticism is ever received from Chinese Christians, except where the missionary has confided his feelings on the matter to his evangelists, or unless there have been indiscreet utterances in the native Christian press. The Chinese are distinctly clannish, and though they might be scandalised if they saw disunion between followers of the same Lord, they are hardly likely to stumble at minor differences which result in various sects and missions. And in any case, while the native church is still so weak and backward, doing so little for itself, and so contentedly leaning on outside support, it would ill become it to criticise and instruct its instructors. But as

a matter of fact the cry for union does not come from the Chinese church, and the union or unions contemplated are really unions of the missions, prompted by missionaries. An important union was lately effected in which, probably from first to last, no Chinese opinion was taken. This in itself very much affects our sympathy with the cry for union, and constitutes an objection to the present pushing of the matter.

It would again be interesting to find out to what extent those most directly affected by union desire it. Will two schoolmasters, for example, whose hearts are in their work, approach one another with the idea of uniting their special work? Will not such a union rather be imposed on them by managers, directors and committees who are less directly concerned?

Probably many are led away by misunderstanding the term used. That mutual love, forbearance and help, that a union of hearts and a common general aim are necessary to our work goes without saying, and do we not possess these? There *is* union more or less complete already; it will be made perfect by more love, not by treaties and rules. Spiritual power will warm hearts till a combination is produced, and we are one in all good works; committees and councils will end in mere mechanical unions with no necessary increase of life and power. Union, such as is now being pushed, is not strength. It means the giving up of much that is characteristic, and this involves loss of power; it means inevitably a great deal of strength devoted simply to the overcoming of friction within the machine; it means very often the destruction of the true union that did exist and the substitution of a dull but economical uniformity.

As individuals and as missions we have our peculiar talents, more or fewer. Let each trade faithfully with what has been committed to him—a limited liability company is not necessary. True union consists in individual liberty for each to do the best he can with his peculiar gifts, while he sympathises with and encourages all others who, like him, are working in their own way for the common end. Let us not forget that diversities of gifts, and therefore of our methods of using and cultivating them, are divinely ordained, and do not prevent our still being one body. “There are diversities of gifts, but the same Spirit; there are differences of administrations, but the same Lord; there are diversities of operations, but the same God that worketh all in all.” “For the body is not one member, but many.”

## Bishop Westcott on Missions.

## III.

BY REV. ARNOLD FOSTER, L. M. S., WUCHANG.

"We must be inspired with a real sense of the grandeur of the cause for which we work. It is not sufficient that we should note the course of events and meet changed circumstances by improvised expedients. We must labour from the first to gain a clear perception of the end towards which we are moving. We must know no rest till our Faith is embodied in our conceptions of national and religious policy. So shall we gain energy for our little labours by the vision of the magnificent issue to which they contribute."

THE present paper, with the exception of these first few lines of introduction, contains only a reprint of a sermon on *The Universities in Relation to Missionary Work*, preached by Dr. Westcott before the University of Cambridge, where he was at the time Regius Professor of Divinity. It can hardly be necessary to point out to readers who are either not Englishmen or not members of the Established Church in England that he was especially addressing himself to hearers who were both. If he assumes that his hearers, by reason of their position, had responsibilities that were peculiarly their own and gifts and opportunities differing from those enjoyed by others, this is only asserting a principle which he was ever equally ready to apply to members of other nations, viz., the principle that manifold gifts for service have been differently bestowed on different men by the providence of God, Who is no respecter of persons. "We have failed," he says elsewhere, "to strive resolutely to understand other nations, their experiences, their offices for the race, their ideals which may rightly be widely different from our own. And again we have failed to recognize the peculiar obligations which are laid upon our own nation by our history, by our discipline, by our opportunities. We have forgotten that we are not set to offer a standard to others, but to fulfil a ministry towards them."

The sermon here given\* was delivered on the second Sunday in Advent, 1872, from the text "In Him shall the Gentiles trust" (Rom. xv. 14). After referring to some subjects touched on in a previous sermon on *The Universities in Relation to Religious Life at Home*, Dr. Westcott says:—

"To-day I wish to direct your attention to one section of that magnificent work which lies before the English people and the English church; and of this to that one aspect only which

\* Religious Office of the Universities. Macmillan. See Pp. 19, 26-44.

belongs peculiarly to ourselves. I wish to suggest to you some considerations on missionary work in connexion with university work ; to point out, as I may, how we can with God's blessing supply something which is yet wanting in the teaching of the nations ; how we can offer of the ripest fruits of our labours that which may become the seed of a distant harvest . . .

We are all familiar with the commonplaces on English dominion, and commerce, and energy. But the facts which they express are symptoms only and signs of that which may be. If we interpret them aright they point to the possibilities of a spiritual office of the nation as yet unfulfilled. It may be that times of disaster and loss will be required to dissipate the crushing weight of mere material prosperity, before we can enter upon our higher apostleship. It may be that our accumulated wealth and power will be consecrated as instruments of divine service. The future alone can show what discipline will make our ministry efficient. But this at least is sure, and this may supply the inspiration of our lives, that by our history, by our constitution, by our catholicity, God has fitted us as a people and as a church to be the missionaries of the world, to be the interpreters of the East to the West, and of the West to the East, to be the witnesses and heralds of truth recognized as manifold.

It is unnecessary for me to indicate here the grounds on which this conclusion rests. They lie open in our annals. And if our endowments are unquestionable, it seems to be no less certain that the proper time has come for employing them. The shaking of the Eastern peoples is, as we believe, the prelude to their offerings of devotion. The rapid spread of the Brahmo-Somaj, the energy of the Mohammedan revival, show that the strivings after the knowledge and the service of God are growing intenser in strange religions. And the fault must be ours if any who will to do the will of God, who contend passionately for a closer relationship with Him, who long to transfigure their life by their belief, do not find in the Gospel of the Incarnate Word the satisfaction of their longing, the realization of their hope. The sentence stands written for our abiding comfort : "In Him shall the Gentiles trust."

How then can the Universities, how can Cambridge, take a due part in that which as a people we have to do ?

It would be unnatural for anyone who has been allowed to work with the help of every appliance and every encouragement, to say one word which might appear to detract from the honour

of those who have entered on untried fields ; who have willingly offered, often alone and unsupported, all they were and all they had, for the cause which they had undertaken. Still the experience and the difficulties of these apostolic pioneers of faith enable us, who look on their labour from a distance, to draw some lessons for the future from their delays and disappointments ; and if we can profit even by their failures, they will not have toiled to no purpose. For it may be doubted whether life has any greater reward than this, that we should know that those who come after us will find the path of truth a little more plain, the rule of action a little less tangled, than we ourselves have found it. The men who made that living way on the breach at Badajos did not die in vain.

From this point of view we may, without ingratitude, notice some defects in our missionary work which academic co-operation would tend to remove. There is need in it, as I am forced to think, of a clearer understanding of the old faiths and of a livelier sympathy with the peculiar religious instincts to which they correspond. There is need of a more distinct apprehension of the social power of Christianity. There is need of a more systematic effort to evoke rather than to mould native pastorates. In all these respects, I cannot but believe that the Universities are able to take a characteristic share in foreign evangelization. And those who love Cambridge best—those who feel with the most thankful confidence that power has been entrusted to her to meet the religious wants of our own age—must be ready to labour that her peculiar influence may reach throughout our empire. Something will be gained if each solitary minister of Christ on the outskirts of civilization may be sure that he can command all the resources of counsel and knowledge which belong to this great Christian body.

(1). Our missionary teaching hitherto has been, I say, for the most part too defined and traditional. We have inherited a priceless treasure of elaborated doctrine which represents the experience, the thought, the character of the West. We feel, more or less distinctly, how every detail of it is a pledge that Christianity answers to our special wants. We know that it has grown with our growth, even if we are tempted to overlook the present energy of the Divine Spirit by Whom it has been shaped. Our first impulse therefore is to offer exactly that which corresponds with our own position to men who are wholly different from us in history, in faculties, in circumstances of life. But in

so doing we really contend, as far as lies in us, to impoverish the resources of humanity. We do dishonour to the infiniteness of the Gospel. We forget that the value of words changes according to the conditions under which they are used ; that the proportionate value of doctrines, if I may speak so, varies with the vicissitudes of the spiritual state ; that our common manhood, which Christ redeemed, presents only in separate parts the whole richness of its capacities and wealth ; that our essential creed is a creed of facts which speak at once in the fulness of life to every form of life. The different characteristics of Greek and Latin and Teutonic Christianity are a commonplace with theological students ; and can we doubt that India, the living epitome of the races, the revolutions and the creeds of the East, is capable of adding some new element to the completer apprehension of the faith ? Can we doubt that the intellectual and spiritual sympathies of its leading peoples are with Syria and Greece, rather than with Rome and Germany ; that they will move with greater freedom and greater power along the lines traced out by Origen and Athanasius, than along those of Augustine and Anselm which we have followed ? Orientals, in a word, must be guided backwards that their progress may be more sure and more fruitful. If we could establish the loftiest type of Western Christianity in India as the paramount religion, and it is, I believe, wholly impossible to do so, our triumph would be in the end a loss to Christendom. We should lose the very lessons which in the providence of GOD India has to teach us. We should lose the assurance of true victory which comes from the preservation and development of every power in the new citizens of the Kingdom of Christ. We should lose the integrity, the vitality, the infinity of our faith in the proud assertion of our own supremacy.

If then England is to aim at this highest form of mission-work, this dynamical realization, so to speak, of the hope of the nations, the Universities can fairly claim the privilege of directing the effort. Here we are bound to co-ordinate all the methods and results of knowledge. We are bound to study the course of revelation in its manifold stages and to place each fresh gift of God in its due relation to those who received it. To us Theology appears of necessity as the crown of all the sciences, the one light which animates them with one life. To us the Incarnation, the Passion, the Resurrection of Christ, naturally appear in connexion with the aspirations, the bold guesses, the

pathetic confessions of every age. What more is needed? We have among us teachers ready to contribute their manifold experience. We have students fitted to embody in a thousand different ways the great fact that the missionary work is the communication of a life and not of a system. We look round, and the prayer of the Psalmist becomes our own: "*O Lord, how long? . . . Let Thy work appear unto Thy servants, and Thy glory unto their children.*"

(2). But again our missionary teaching has been too individual. It has been generally isolated in its range and in its application. Yet Christianity, like man himself, is essentially social. We are charged to proclaim a kingdom and not a philosophic creed; not Truth in the abstract, but *Truth in Jesus*; Truth realized in Him, who is indeed man no less than God. Our message ought to go forth from a society and call men to a society. Wherever an English community exists, there is a true missionary power for good or evil. From this, and through this, access is opened, not to one class only, but to all. The complete embodiment of the Christian life offers a vantage ground for the employ of every gift in the divine service. A representative Church, strong with a mature life, is able to shelter without overpowering the young Church which grows up about it. The principle holds good everywhere; but in India, where religion and life are one, our hope of permanent evangelization must lie in offering Christianity in that form in which it can cope with the deepest evils of the State. The Church alone can overcome caste by substituting the idea of divine brotherhood for the isolation of supposed spiritual descent: the reality for the counterfeit. Overpowering as the task may seem, it ought to be faced. We must conquer India by meeting, and not by shunning, that which is strongest in it.

The question has an ecclesiastical significance of which I do not now speak. At present I am concerned only with the social power of the Christian organization; and in this respect the power of our common life here may do far more for missionary enterprise than it has yet done. Let the great questions of colonial life once take their place among us; let them be considered fairly in the light of our faith; let it become habitual to us to regard all the interests and all the charges of duty as converging to one end; and our missionaries will find that they have allies among our sons more powerful than themselves. Our faith will be seen everywhere to be a life, and not a system—a

life embracing every product of thought, and quickening every form of social existence. This is, no doubt, a very lofty and comprehensive ideal of missionary work, but it is one which ought to be kept resolutely in view. There is a constant temptation, which we all feel in one way or other, to avoid the hardest forms of the problems which are offered to us. We are always looking for docile hearers and for direct influence. After a first disappointment we are inclined to stigmatize as pride what may be after all the stern self-distrust of a sad heart. There is need of something more than the personal message of the individual preacher. And even when movement seems to be slowest the power of Christ, embodied in His Church, will bring patience and sustain strength.

(3). Hitherto, so far as I know—and this is my third point—our missionary teaching has failed also in this: it has been not only secondary and individual, it has been also denationalizing. It is very difficult for us to appreciate the overpowering effect of a dominant class in enforcing their own beliefs. It is ever more difficult to apprehend the relative shape which these beliefs assume in the minds of alien races. If then, as I have said, we are ourselves in due time to draw from India—to speak only of that empire which God has committed to our charge—fresh instructions in the mysteries of the divine counsels; if we are to contribute to the establishment of an organization of the Faith which shall preserve and not destroy all that is precious in the past experience of the native peoples; if we are to proclaim in its fulness a Gospel which is universal and not Western, we must keep ourselves and our modes of thought studiously in the background. We must aim at something far greater than collecting scattered congregations round English clergy who may reflect to our eye faint and imperfect images of ourselves. We must watch carefully lest Christianity should be regarded simply as the religion of the stronger or the wiser. We must take to heart the lessons of the first age, lest we unconsciously repeat the fatal mistake of the early Judaizers, and offer as permanent that which is accidental and transitory. We must adopt every mode of influence which can be hallowed to the service of the Faith—the ascetism—the endurance—the learning which are indigenous to the country. We must follow the religious instincts and satisfy the religious wants of Hindu and Mohammedan through the experience of men from among themselves. We can in

some degree, as the Spirit helps up, teach the teachers, but we cannot teach the people. The hope of a Christian India lies in the gathering together of men who shall be, to quote words of a native journal, "as thoroughly Hindu as they are Christian, and more intensely national than those who are not Christian." The schools through which they shall be trained may be inspired by learning, like that of Clement, or by labour and discipline, like that of Benedict, but they must be such as to bring the Faith into living harmony with the characteristics of the race. And if the Universities can, as I have tried to show, contribute to the efficiency of missionaries by making the results of wide and ripe study bear upon the methods and substance of missionary teaching—if they can reinforce the ranks of our true evangelists by bringing the problems of colonial life within the scope of their studies, they have in schools for a native pastorate an object of special sympathy. If any one work belongs more properly than another to our "ancient and religious" bodies, it is that they should kindle elsewhere the light by which they live; that they should be diffusive sources of spiritual vitality; that they should foster and quicken all that the past offers in every place for present use. And there is nothing that I should desire more earnestly for Cambridge; there is nothing, as I think, which would give more vigorous intensity to her national influence; nothing which would tend more to preserve and deepen that grandeur which ought to be the characteristic of her teaching, than that some school of Indian students should be formed and sustained to witness to her devotion and to represent her spirit in the East. We should gain by being brought into closer connexion with men among whom the "struggling, hard-working, hard-living scholar" is the noble ideal of the race; they would gain by feeling that they were called into actual fellowship with a centre of the religious thought of England.

To organise such a school, appears to me to be the true University mission. For it is, in some degree, to offer to God the first-fruits of the best which He has given us. There is other work to be done abroad, but the Universities should aspire to that which is most difficult; to that which calls for their peculiar gifts; to that which may consecrate, so to speak, their proper work at home. And is it too much to hope that we may yet see on the Indus, or the Ganges, some new Alexandria?

I know how many appeals have been made lately to the generosity of our university. I have no desire to divert into new channels alms and energies which are already offered to mission work. Yet, at this season, I cannot but hope that there may be some among us to whom further sacrifice may not be ungrateful; some, who knowing what this place has been and is to themselves, can imagine no higher privilege than to communicate, as they are able, the fulness of her life to our Indian Empire; some who feel that the great and ancient schools of our English pastorate are essentially incomplete till they are represented elsewhere by schools through which they shall contribute their resources to the solution of new problems of religious life.

The conversion of Asia is the last and greatest problem which has been reserved for the Church of Christ. It is through India that the East can be approached. It is to England that the evangelizing of India has been entrusted by the providence of God. It is by the concentration of all that is ripest in thought, of all that is wisest in counsel, of all that is intensest in devotion, of all that is purest in self-sacrifice, that the work must be achieved. Can we then fail to see what is required of us? Can we then fail to recognise what we have to give?

However unworthy I am to plead such a cause I must speak out of the fulness of my heart. I must ask, not less through the love which I bear to Cambridge, than through the sense which I have of the office of England for your thoughts, for your offerings, for your prayers, in furtherance of such a plan as I have indicated. Others will point out far better than I can how it may be realized. It does not, as far as I can judge, call for anything beyond our means. And this Advent will have come to us with a corporate blessing if through the teaching of the season our University shall be guided in such a way, to take her place in the front of Missionary work. So we shall be better enabled to feel ourselves, and to confess to the world, that all that is noble, and pure, and true is tributary to our Faith; we shall see farther than we have yet seen into the distant glories of the mystery of redemption; we shall gain energy from the impulse of movement, and strength from the assurance of victory; we shall be cheered with an access of life from the overflow of the life which we have given; we shall know, and not believe only, that the Spirit of God is with us.

The need is urgent, but it is inspiring. The time is short, but spiritual progress is not gauged by temporal measures. The work is arduous, but our strength is the strength of the Incarnation.

*The day is at hand*; and therefore a fresh glory of Christ shall follow our time of waiting; *in Him shall the nations trust*; and their hope shall not be unaccomplished.

---

## The American Bible Society and the War.

BY REV. H. LOOMIS, A.B.S., YOKOHAMA.

**A**MONG the various agencies for ministering to the welfare of the Japanese soldiers during the recent war the American Bible Society has endeavored to have a share. Experience has shown that the condition of the mind has a very important influence upon the body, and whatever ministers to the spiritual as well as the bodily comfort of the soldiers adds much to their prospect of recovery from wounds, or sickness, and also to their efficiency in the service.

For the supply of the men in the army and navy special editions of the Scriptures and tracts have been published, and with the approval of the officials, as well as their assistance, distributed to the soldiers on their way to the front, in comfort bags, sent to the army in the field, to the Y. M. C. A. representatives in Manchuria, to the sick and wounded in the hospitals and on board of the transports, and to the various ships in the navy.

Up to the present date (Dec. 20th) there has been distributed in this way 773 Bibles, 16,965 Testaments, 310,650 Portions or Gospels and 206,751 tracts, at the cost of 5,285 Yen (not including freight and postage). For a few of these a part of the cost was received, but the most of them have been donated.

That these contributions have been appreciated and useful is evident from the many testimonials that have been received to that effect. Among such expressions of gratitude and assurances of benefit derived we select a few samples.

A soldier, who had lost both of his eyes at the siege of Port Arthur, was so much disheartened at first that he resolved to commit suicide, but when he had received a copy of one of the Gospels in raised characters for the use of the blind and learned what it contained, he said: "I can hardly take time to sleep; it is so fascinating. Although I have lost the eyes of my flesh I have been more than compensated by being given the eyes of faith, which enable me to see the true God, by whose blessing I have obtained this joy and peace of heart." One

who has visited the hospital writes: "He is the happiest man in the building and a comfort and help to every man in the ward."

Of another man with a slashed face a missionary writes: "Some time ago this man wrote of three men who would like to have Testaments at once. We sent them by a special messenger, and afterwards had a letter from one of the men, who said it reached him just before he started for the Hokkaido. When he had it in his hands he wept for joy to think that the treasure was really his. He will soon be off to the front again and will carry the Testament with him as his most valued possession."

Another missionary writes: "Thank you for the precious Gospels. 'Have you any Testaments?' is the one question, and 'No,' will not satisfy. 'How can I get one? Where? When? Will you come to-morrow?' It is now just a week since my first visit to the hospital since vacation, and I have had personal requests and have put into the hands of soldiers more than a hundred Testaments."

Another missionary writes: "Many letters and cards are coming from those who have gone to their homes and seem to have found great comfort in the Bible. One man writes: 'Truly it is the light of life.' One man, who has entirely recovered and gone back to fight again, called, while en route to the battlefield, to thank us for the Bible, saying: 'I have had a pocket made expressly for it, and I think I will be able to keep it, and it is better than all else.'"

One of the Japanese war correspondents at the front writes: "I was one day visiting the Commander, when word came that the comfort bags had arrived, and he was expected to go and get a portion for his company. It was a sight to see the big men hold out their eager hands to draw the lots, and then cry out with joy when they opened their bags and saw what they contained. They looked so happy and child-like that it made me feel as if I was myself in heaven. These bags were filled with useful articles and interesting literature for their spiritual need. I can safely say that nothing can surpass these little bags in giving cheer and comfort to those who are away from home and their loved ones." (In each one was a Gospel and tract presented by the American Bible Society. Nearly 40,000 of each were thus distributed.)

One of the soldiers writes: "I am a soldier at the front. It was on the 12th of July that the comfort bags were distributed. On opening mine I found, among many useful articles, one thing which we could otherwise never have procured. By this I mean the Gospel sent by you, and I write to thank you especially for this book. To read these books is our greatest pleasure; far exceeding all other kinds of happiness."

Another soldier writes: "You can hardly imagine the joy we have experienced on the receipt of the comfort bags. We especially thank you for the Gospels they contain. We are now exposed to danger, and there is nothing so good as the Bible for us, for by reading it we acquaint ourselves with the salvation it offers, and it gives us more comfort and courage than a million reinforcements."

A surgeon (not a Christian) who was for some time in charge of a hospital at the front makes this statement: "While caring for their bodies I have tried to have the patients read religious, and especially, Christian books, and we were pleased to see that some of them died in perfect peace, confiding themselves entirely to God, and still more of them returned to the ranks perfectly cured, for their belief in divine help, in addition to their treatment, encouraged their hearts and hastened their recovery."

Besides the gifts of Scriptures and tracts 4,500 picture albums, or scrap books, have been made and widely distributed. These have given great pleasure and comfort to the sick and wounded on the transports and in the hospitals.

Concerning the distribution of the albums in the hospitals one of the missionaries writes: "I took the albums to the hospital and wish you could have seen the men gather round; wardens and all looking at them. When I told them I could give them but one in a room they looked disappointed, and as many as could get would go to the one who had the book and eagerly wait his turn to get it."

Another missionary writes: "Yesterday I took the albums and gave three to the head nurse of the recreation room for the sick men there. He was delighted with them and said he would be glad to take them round. I took the others to the next ward. The nurses for that ward were greatly pleased, and one of the nurses from the adjoining ward begged for one for his men. I said I would bring others later, but he just carried one off with him, as he did not want to wait so long. They are greatly appreciated, indeed."

In a letter just received from a soldier in the hospital of Osaka he writes: "You have sent us a good many beautiful albums, which are exquisitely colored, and for which I hereby tender hearty thanks. This warm sympathy given to us, who are of a different race, is an expression of the same kindness that your people have invariably bestowed upon us during the past fifty years in leading us to civilization. I am only a private who was wounded at the battle of Mukden and am now being taken care of in this hospital. This building was constructed as a barrack and is entirely destitute of ornament of any kind. How great was the comfort I received from the albums sent by you. I wept, indeed, overcome by the feeling of gratitude."

In conclusion I wish to say that it has been a great pleasure to contribute in any degree to the welfare and comfort of these brave men who are so patient and brave in the midst of their sufferings, as well as on the field of battle. To witness their joy and gratitude has been a rich return for all that has been done in their behalf.

One interesting and encouraging fact is that at the same time those donations were being made to the men in the army and navy the ordinary sales and circulation have not only continued but steadily increased. The sales during the quarter ending September 30th, 1905, were double those of 1904; and the total sales from January, 1904, to July 30th, 1905 (covering almost the same period as the war), amounted to 13,822 yen, and the number of volumes was as follows: Bibles, 6,803; Testaments, 44,507; Portions, 52,302, or a total of 120,083 volumes.

---

## Educational Department.

---

REV. A. S. MANN, *Editor.*

---

Conducted in the interests of the "Educational Association of China."

---

### The Educational Outlook in Wuchang.

#### I.

BY REV. ARNOLD FOSTER.

I HAVE several times been asked to publish some account of the educational system that has recently been organized by the Chinese in the city of Wuchang. It would be more correct to speak of the system that is being organized, for much that is being done at present is necessarily of a tentative character. The Chinese, like other people, must learn by experience, and however eager their rulers may be to evolve at once a full-blown, coherent and complete system that will meet all the needs of the case they probably realize that it is utterly impossible for them to do so. Already many modifications of original plans have, I am told, been made and others are in contemplation. In the present paper I propose to give a brief outline, which I believe will be found to be at least approximately correct, of what is here and now being attempted in the government schools and colleges. I should like in a second paper to indicate what I think is the direction in which Christian educators from Western lands should seek to supplement what the Chinese themselves are doing.

The scheme of instruction which I am now about to describe as existing in Wuchang is virtually part of one that is intended to apply to the whole empire, and in its inception owes a great deal to the patriotic, disinterested and indefatigable labours in the cause of education of H. E. Chang Chih-tung, the great viceroy of the Liang Hu provinces. In its application to the provincial capital of Hupeh he had associated with him, H. E. Tuan Fang, the former governor. The carrying out of the whole scheme as it affects our city is under the control of a Board of Commissioners, to which most if not all of the provincial and city authorities belong, while united with them in the practical working of the scheme are some twenty or thirty Joint Commissioners, who are supposed to have special or technical knowledge of educational matters. Some of these gentlemen are overseers or teachers in one or another of the colleges. In addition, however, to the government or official schools there are a number of private or semi-private institutions which profess to offer education of the same grade as that given in some particular class of government school. As these private institutions charge fees for what the government school gives gratuitously, it is to be presumed that they profess to give higher advantages than can be had in the public institution.

It will be convenient to give some account of the principal schools and colleges that are included in the official scheme in an ascending order :

I. The primary or elementary schools, the 初等小學堂. These were first called into existence about two years ago by a proclamation which at the time caused no little consternation among the teachers of the old-fashioned private schools. It ordained that all such schools should, after a certain date, be closed, but stated that instead of them public day-schools, distributed on a definite system throughout the city, would be provided, and that in these, children would be taught at the public expense. At the same time teachers of private schools were bidden to present themselves to the educational authorities for examination and were promised that those who were found fit to teach, according to the new methods about to be adopted, would either be appointed to government schools or would themselves be sent to normal colleges, where they could be trained for future employment; some in Wuchang or its suburbs and others in outlying districts, or prefectural cities.

Into the new elementary public schools which were thus commenced two years ago and are now well established, both inside the walls of Wuchang and outside, children about seven or eight years of age are gathered. It has been recognized by the promoters of the new education that for the teaching of very young children the method adopted in Western lands of

employing female teachers is a good one, but for the present no such teachers are to be found in China, and that method is only mentioned to show that it cannot at this time be adopted here. The teaching given in the new elementary schools is all in Chinese, but includes arithmetic, singing and drill. To find accommodation for all the scholars brought under teaching by the new ordinance, many Buddhist temples were cleared of their idols and were converted into school rooms. The unceremonious way in which the idols were disposed of—some being burnt, some thrown into the river and some cast out on the street—suggested the thought of an outburst of agnostic zeal and contempt for all strictly religious worship (as distinct from mere adoration of the dead) rather than the thought of any awakening zeal for religious reformation. Some ill-instructed Christians chuckled at the sight; wiser ones shook their heads.

2. The next grade of schools of which I will speak is the high school or 高等小學堂. Of this class of school there are now, I believe, five in Wuchang, each provided with accommodation for two hundred boarders. Boys are taken in at about thirteen years of age, and are boarded, clothed and taught at the public expense. When the full educational scheme is in working order these schools will be chiefly filled with picked scholars from the elementary schools, for the whole scheme hangs together and is framed with a view to scholars passing upward step by step from the earliest to the last and highest grades of education. The term of instruction in this school is for four years. The subjects taught are the Chinese classics, composition and history, arithmetic, geography, natural science, physical exercise and singing, which is taught by Japanese women. I went recently through one of these institutions and was agreeably surprised to find how complete the equipment appeared to be and to notice the order and system that seemed to prevail. The teacher who courteously escorted us through the buildings, showing us everything that was to be seen, told us that the monthly expenditure on food, clothing and the upkeep of the place was about \$12.00 per head for each of the pupils, or \$2,400 for the whole school. This sum does not include the teachers' salaries. Here as in all the schools much importance is attached to the inculcation on the pupils of the patriotic spirit. It is intended that some of the students from these schools shall, on the completion of their studies, go abroad to learn trades, either to Japan to learn to make paper, or to Belgium to learn mining and engineering, or to Germany to study military matters. Others will be sent to America.

Above the 高等小學堂 comes

3. The 中學堂, or more correctly the 普通中學堂. In this there are two departments—the military and the civil or

literary. As these two departments are carried on in separate establishments they are practically two distinct schools. It is a significant fact that at the present time more importance is attached to the former than to the latter, but this is hardly to be wondered at when one observes how side by side education and military preparations, colleges and barracks are everywhere being pressed forward together. Preparation for war is unquestionably one main moving principle that underlies much of the zeal that the Chinese are showing for a new kind of learning. In a preface to the hand book of one of these schools we read: "Our borders have been encroached on, our mines have been wrested from us. The indemnity of to-day demands interest to-morrow. [Foreigners] see us and either point at us as savages, or ridicule us as half-civilized. Have we no feeling of shame? But if we only *feel* shame what then? That is of no use, just as the utterly uninstructed violence of the Boxers was of no use. Let our scholars remember, while they are at school, that our schools are Chinese and that they are Chinese scholars . . . . and when they are grown up, they will make the world know that we stand first among the civilized races. Will any one then still cheat and wrong us?" The present scholars in the 普通中學堂 are mostly graduates under twenty-four years of age. After a four years' course some students from the military side will be sent as teachers into the camps, others from the civil side as teachers into schools. More promising students will be drafted to Peking for a further course of four years' instruction in the capital, after which they will receive official appointments.

4. Another school, which may be said to exist side by side with the one last described, is the Agricultural College or 農務學堂. This has been in existence for some years. In 1900 it was under the charge of two highly trained and excellent men from America. After the completion of a three years' engagement both resigned, finding that it was quite impossible to accomplish anything under the limitations and restrictions that were placed upon them in all their efforts to do the work for which they came to China. Their places were filled by Japanese. Whether these new teachers have been able to accomplish anything I cannot say.

5. The Normal College, or 師範學堂, is naturally an institution to which under the new *régime* the Chinese attach a very high importance. Here the teachers are being trained who are to teach the pupils in all the lower grade schools. At the present time there are four Normal Colleges in the city. Two of these are established in part of what used to be the city granaries. The whole building has been remodelled, so that each school can accommodate one hundred and twenty students. The teachers have taken a short course in Japan. The term

for which students will reside in the college will ultimately be four years. In the meantime the need for teachers in elementary schools is so great that the first students are passing out after only a short period of residence. There seems at present to be no satisfactory arrangements for practice schools in which the art of teaching can be taught.

6. The School of Languages provides a five years' course of instruction in English, Russian, German, French and Japanese. There are one hundred and fifty pupils, of whom thirty are told off for the study of each of the above mentioned languages. The ages of pupils vary from fifteen to twenty years. It is intended ultimately to have a foreigner in each department to teach his own tongue. At present German and Russian only are taught by foreigners; French, English and Japanese are taught by Chinamen.

The above mentioned schools are the principal ones at present in working order. There are others both of a higher and also of lower grades for special classes of the community, concerning which I have failed to gather any very definite information. Such are a college for expectant officials; a school for the study of political economy, which by a curious irony is to be in part maintained by the proceeds of a lottery; a school for the maintenance of the ancient learning, the scholars being all old men; a school of medicine in which doctors are to be trained for service in the camp; an industrial school which is to accommodate one hundred and twenty scholars; and lastly a school for adults, of the nature of a reformatory, the object of which is to teach idlers and men of no occupation trades by which they can maintain themselves and those dependent on them.

One effect of the present educational movement has been largely to transform the appearance of Wuchang. College and school buildings have been going up in all parts of the city. Large vacant spaces that two or three years ago were open to the public have now been fenced in for college grounds. Book shops abound, in which maps, diagrams and Western school books, etc., are on sale. In one fine large depôt maintained by the viceroy all sorts of educational apparatus, from a slate pencil to a mannikin, can be had at reduced rates. The barracks, at least in the southern division of the city, are not less prominent than the educational institutions. Here, too, is a new educational element in modern Chinese life. In the camps a new generation of men is being trained in habits of prompt obedience and disciplined action, of which their fathers knew nothing. Such a training given to the tens of thousands of soldiers who are being subjected to it must gradually affect the general life of the people at large. To-day the streets of Wuchang swarm with soldiers and with students. Boys, young

men, and men of middle age wearing uniforms that identify them with the various schools and colleges, are everywhere to be met with. Sunday is a holiday in all the schools, and on that day the students are specially in evidence. A few come to our services. Some of us are contemplating special services for their benefit, and indeed something in this way has already been attempted.

I do not see how any one can doubt that Wuchang is to be in the future a centre of mighty influence in the empire from a literary, scientific and educational point of view. Situated like Hankow, which is on the opposite bank of our great river, at what will be practically the very centre of China, the spot where the great waterway from the west to the east of the empire crosses the great trunk railway that will join Peking on the north with Canton on the south, it cannot but be that these two great cities will become amongst the most important centres of human life and activity in China, if not the most important. Each will certainly retain its own special character. Hankow will be the centre of commerce and trade, the meeting place of merchants and traders from all parts of the eighteen provinces. Wuchang will be the centre of provincial government. It may be that in days to come it will be even the capital of the empire. It will always be to Hankow something of what Edinburgh is to Glasgow, a centre of predominantly educational and literary importance as compared with a place that is predominantly a centre of commerce and of money-making. I can think of hardly any grander or more magnificent missionary ambition that any one could entertain for China than this, that by a sympathetic, united and carefully concerted effort the various branches of the Christian church that are capable of realizing the importance and the essentially Christian character of such an effort, should combine to lay at this time the foundations of a Christian university in Wuchang on the lines of Oxford and Cambridge. Separate colleges, each self-governing and each with its own cherished traditions, represent in our ancient English universities either special aspects of truth, or special branches of learning, or special objects of training. Yet all combine heartily in the work of one university, and the students in each college strive together in honourable and wholesome rivalry, both in honour-lists and in competition for university scholarships and prizes open to every student, as well as in boat-races, games and athletic sports. Why should not such a system work here? "Is it too much to hope," asked Bishop Westcott from the Cambridge University pulpit more than thirty years ago, "that we may yet see on the Indus, or the Ganges, some new Alexandria?" Is it too much to pray for, to labour for and to believe—we may well ask—that our descendants and the descendants of the present Chinese leaders of education in

Wuchang may together see and together rejoice in a Chinese Cambridge on the Yangtze? I am convinced that the result is attainable if at this critical period in Chinese history those who believe in the vision and who see it from afar will together strive to make it an accomplished fact. The influence of such an effort would be to uplift the whole tone of China's educational development and to give to China far more than the most sanguine of her leaders in the present educational movement now dream of when they set before them, as they are now doing, ideals that can never be realized, and that would bring no lasting peace or prosperity to the empire, even if they could.

---

## Chinese Exclusion.

### ACTION OF AMERICAN EDUCATIONISTS.

**D**URING the triennial session of the Educational Association of China a meeting of the American members of the Association was called for the purpose of discussing the relations between America and China in the matter of the exclusion of the Chinese from the United States.

The meeting was held in Shanghai on the 19th of May, 1905; the attendance exceeding one hundred. In addition to the members of the Association who attended there were also present the Hon. James L. Rodgers, Consul-General at Shanghai, who had arrived in China that morning; the Hon. J. W. Davidson, the retiring Acting Consul-General; and the Hon. James B. Reynolds, of New York.

Bishop Bashford, of the Methodist Church, who was voted to the chair, announced the objects of the meeting to be: 1st, to pass resolutions petitioning the President and the Congress of the United States to secure for Chinese students entering America better treatment at the hands of officials at the several ports of entry; 2nd, to appoint a committee to draw up a statement in regard to this matter to accompany the resolutions; 3rd, to secure the opinion of those present in regard to this subject. The third of these objects was treated first, and it transpired that there was a remarkably strong feeling, and a complete unanimity of opinion, that the time had come for a vigorous protest to be made by those who, by birth in the one and lives' labors in the other, have the interests of both countries at heart, and especially are desirous that there should exist a strong sentiment of mutual goodwill.

The following Resolution, proposed by Mr. Robert E. Lewis, Secretary of the Y. M. C. A. at Shanghai, after having been carefully and thoroughly discussed, was passed unanimously:—

## RESOLUTION.

**WHEREAS**, the present treatment of Chinese students visiting America for the purpose of study practically prohibits their entrance, actually deflects large numbers of them to other countries, is positively damaging to American commercial expansion and is likely to undermine the prestige which American educators now enjoy in China, therefore be it

*Resolved:* That we, the American members of the Educational Association of China, now assembled in its Fifth Triennial Meeting in Shanghai, do respectfully and earnestly petition His Excellency the President and the Congress of the United States to take such action as will insure the Chinese students who desire to pursue their studies in America freedom from hindrances and insults at the Ports of Entry. Without wishing to dictate the policy by which this result shall be attained, we would suggest that the complete examination of prospective students should be made and passports issued before departure from China, so that there shall be neither further examination, delay nor uncertainty at the Port of Entry. Also, be it further

*Resolved:* That in view of the repeated instances of harsh and abusive treatment which have been brought to our attention, we petition that whatever the terms of the Treaty existing between the Governments of the United States and China may be, the officers of the United States at the Ports of Entry, who inspect the papers of incoming students from China, be instructed to receive such students with courtesy and consideration.

Upon motion of the Rt. Rev. F. R. Graves, Bishop of the American Episcopal Mission, a committee was appointed to draw up a letter to accompany the above Resolution, and to send both the Resolution and the letter to the President of the United States, the Secretaries of State and of the Treasury, and to every member of both Houses of Congress.

After the transaction of one or two matters of routine business the meeting then adjourned.

The committee appointed by the above meeting have since completed the letter and forwarded it as directed. The copy to the President was sent through H. E. W. W. Rockhill, Minister to China. The following correspondence ensued :—

LEGATION OF THE UNITED STATES OF AMERICA, PEKING, CHINA.

June 19th, 1905.

Rt. Rev. F. R. GRAVES,

Shanghai, China.

DEAR SIR: I have the honor to acknowledge the receipt of your letter of July 12th, enclosing a set of Resolutions adopted by the American members of the Educational Association of China at a meeting held in Shanghai, and a letter accompanying the same, both of which you request that I forward to the President.

In reply I beg to state that it will give me pleasure to comply with your request, and I will transmit the Resolutions with their accompanying letter to the President through the Department of State by the next mail.

I am,

Very respectfully yours,

(Signed) W. W. ROCKHILL.

AMERICAN LEGATION, PEKING, CHINA.

October 5th, 1905.

F. R. GRAVES, Esq.,

Chairman, American Members

of the Educational Association of China,

6A Seward Road.

SIR: In further reference to your letter of the 12th June last and to the Resolutions forwarded to me with it for transmission to the President of the United States, I have now the honor to enclose herewith a reply to the Resolutions which were referred to the Department of Commerce and Labor by order of the President.

I am, Sir,

Your obedient servant,

(Signed) W. W. ROCKHILL.

Enclosure:

1 Mr. Murray to Mr. Rockhill, August 10th, 1905.

DEPARTMENT OF COMMERCE AND LABOR.

OFFICE OF THE SECRETARY,

Washington, August 10th, 1905.

Hon. W. W. ROCKHILL,

United States Minister,

Peking, China,

SIR: Referring to your letter of June 1st last, addressed to the Honorable the Secretary of State, a copy of which has been forwarded to the Department, with which was transmitted a copy of the communication addressed by the American Members of the Educational Association of China to the President, protesting against the alleged mistreatment of students seeking to enter the United States, this Department regrets that specific instances of the harsh treatment and indignities mentioned in the said communication have not been stated, as it would be glad of an opportunity to rectify the evils if they exist, and it is impracticable without specific data to determine who are responsible for such conditions.

The Department desires to state, however, for your information, that the most of the complaints which have been submitted to it have been of this general, indefinite character, and that it has been unable to learn, by the most careful inquiry, of specific instances justifying such complaints. So much of the letter forwarded by you as relates to the character of the quarters in which Chinese are detained constitutes a criticism which it would seem should properly be directed against the steamship companies by whom Chinese are brought to this country, the detention quarters being maintained by such companies. It is a fact worthy of note in this connection that during the fiscal year ending June 30, 1905, seventy-two Chinese students applied for admission to this country, of whom seventy were admitted and two rejected, and those two were rejected under the law relating to *all aliens*, because the applicants were found to be afflicted with a *dangerous contagious disease*—trachoma. The regulations do not require that Chinese of the exempt classes shall be measured by the Bertillon system of identification, and so far as the Department is aware the said system has never been applied to such classes.

It is needless to say that this Department is in thorough accord with the views expressed by the Educational Association to the effect that the status of prospective applicants for admission as members of the exempt classes should be determined prior to the departure of the applicants from China; for that view has been held and freely expressed for years by the administrative officers of this Government charged with the enforcement of the Chinese exclusion laws.

Respectfully,

(Signed) LAURENCE O. MURRAY,

Acting Secretary,

The Committee publish the above account of the meeting held, and the correspondence that ensued, as a report to those by whom they were appointed to act.

GOUVERNEUR FRANK MOSHER,  
*Secretary.*

6A Seward Road, Shanghai.

---

## Correspondence.

THE AUTHOR OF 傳道啟悟集.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Allow me through the columns of the RECORDER to thank Mr. Genähr for his kindness in saying who is the author of 傳道啟悟集. The manuscript was given me some years ago by the widow of the late Rev. F. Gough, C. M. S., Ningpo, and I thought it was written by his Chinese teacher. Before publishing it I sought to find out if this were so, but was unable to do so. I shall be only too glad to make the needful corrections in the next edition.

Yours truly,

F. W. BALLER.

—  
APPEAL FOR A CONSECRATED  
BUSINESS MISSIONARY FOR  
DIFFUSION BOOK  
DEPÔT.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: At our last meeting of Directors it was resolved to publish in your columns an appeal for a man to take charge of our Shanghai Book Dépôt in Honan Road. It is obvious that this post is one which promises

the highest usefulness to any missionary with the necessary business ability. At present we are forced to leave the work in the hands of natives, and we feel that the importance of the work and the needs of our patrons throughout China loudly call for a change. We are not without hope that some one in China may see in this a call to offer himself for the post. We are not appealing for any worker at the expense of another mission. But there often are circumstances which in the judgment of a missionary seem to him to need a change.

Without business ability, training or push, the work cannot be put on a satisfactory business basis. Hence we do not wish to have a man who would be more or less of an experiment. A good knowledge of Chinese—mandarin preferred, though not necessary—is indispensable.

The Shanghai editorial staff are busy producing. Where is the man who will feel it a privilege to aid in the wide and effective distribution of the leaves of healing which we have in such abundance?

Applications, accompanied by testimonials, should be sent to

SECRETARY,

44 Boone Road, Shanghai.

19th December, 1905.

### Uncle's Reply to a Young Missionary.

MY DEAR HENRY: It was very pleasant to receive your note and to find from it that you were in such good company. Please convey to Miss Goodheart my best wishes for continued success in her good work; she has my benediction. The name of your other companion, Dr. Grunther, seems familiar to me. I think it must be so by the law of association, since I knew a kinsman of his named Snort, some years ago. I fancy, however, that he must have gone to his rest, as I have not heard from him for some time.

Accept my best thanks for your kind offer to sweep the threshing floor. I should be only too glad to do so, if I felt only strength sufficient for it. Unfortunately my arm is growing stiff—probably becoming fossilised—and as you know the floor is a fairly

large one. In addition, the operation raises a quantity of dust which is apt to get into my eyes and into my lungs, producing inflammation and fever. This I am anxious to avoid, and I feel sure I shall have your sympathy in the matter.

I was overjoyed to learn that you were able to read your verse at prayers at such an early date and were congratulated on your proficiency. Go on to perfection my dear boy, and if 'b' or 'd' glide off your tongue better than 'p' or 't,' by all means use them.

In conclusion may I point out that *round* is not always the opposite of *flat*: B flat is still A sharp.

With best wishes for the New Year,

I remain,

YOUR AFFECTIONATE UNCLE.

---

## Our Book Table.

*The World and Its People. The British Empire.* By T. NELSON and SONS. Price 1s. 10d.

This is another book in the series of Geography Readers published by the above firm. It maintains the high standard set by its predecessor, both in material and arrangement, as well as illustrations. The illustrations are very good and should be a great help to the pupil in forming an idea of the conditions and nature of the widely scattered colonies of the British Empire. Some of the illustrations are colored and are a matter of art aside from their educative value. The book has 368 pages, and the subject matter, which is well

selected, is devoted entirely to Great Britain and her colonies.

---

The Annual Report of the Smithsonian Institution (1903) has been received. This number treats very fully of the U. S. national museums and libraries in the United States and Europe. The Report is invaluable to one who would gain information on the subject of museums and libraries.

---

Mrs. Nevius' Catechism in Romanized. Printed for the Chinese Tract Society at the Presbyterian Mission Press. Price 6 cents.

Probably no catechism published in China has had a larger

circulation than that prepared by Mrs. Nevius, or has been more useful in the instruction of enquirers and of those who have just entered the church. It has been widely used all over the Mandarin districts and in other districts also. The publication of this very useful book in the Standard Mandarin Romanized will be a welcome addition to the literature already published. The increasing popularity of the Standard system is very gratifying to the committee, and we may expect a rapidly increasing literature in Mandarin Romanized, so that those who undertake to teach the unlettered need not be deterred by the discouraging thought that there is no literature for those who learn to read the Romanized. Other literature is being prepared, and it is not inconceivable that the Romanized will, before many years, be more popular than the character; for China is changing, and changing rapidly. The fact that four societies have already published books in the Standard Romanized will help to insure confidence. The societies are the Educational Association of China, the American and the British and Foreign Bible Societies and the Chinese Tract Society.

— J. A. S.

**Text-book on Botany, 植物學教科書.**  
By Chintaro Owatari, B.Sc. Translated for the Shansi University by Moromoto Nishi. Edited by John Darroch. Price \$0.50.

The book contains 160 pages, including 13 pages of English and Chinese Glossary. The four parts into which it is divided treat of: 1. The External Morphology of Plants; 2. The Internal Morphology of Plants; 3. Physiological Botany; 4. System-

atic Botany. It is profusely illustrated throughout, and has as a frontispiece a beautifully colored picture of an autumn scene in the mountains, probably a mountain scene in Japan, though the location is not given. The book, though not large, is still quite full and comprehensive, and is well suited for an introductory text-book on Botany for use in middle and high schools.

Not the least valuable part of the book is the full glossary which contains a fairly complete list of botanical terms in English and Chinese. The most of the terms are well chosen and quite rational in their make up and use. A few of them, however, seem to be somewhat far fetched, and one or two, at least, are not consistent with what had already been used in a former part of the book. For instance, the Chinese term for Bulb is given as 鱗莖, "fish scale stem", though it is not easy to see the resemblance between the two objects. 澱粉 for starch is an innovation in nomenclature, as 小粉 has become well established as the name for that substance. 虎列拉 for cholera is a strange combination. Why not use the well known 痧? 室 is given in one place as the equivalent of cell, while later on 細胞 is the term used. No doubt in the former case sac or receptacle would be the proper English term, as the thing described is quite different from the thing described where 細胞 is used.

But these are minor criticisms. The book is well gotten up, both as to subject matter and mechanical execution, and will be widely useful as a brief but comprehensive text-book for middle and high schools.

A. P. PARKER.

Text-book on Mineralogy, 礦物教科書. By Dr. Kimbo. Translated for the Shansi University by M. Nishi. Edited by John Darroch. Price \$0.40.

This is a book of 80 pages neatly printed on foreign white paper and bound in strong red paper covers. It is divided into five chapters. The first treats briefly of the Non-metallic Rocks as flint, mica, slate, gypsum, etc., etc. The second chapter treats of the Metals, as gold, silver, mercury, iron, etc., etc. The third chapter is given to a brief discussion of Minerals, their origin, classification and characteristics. The fourth chapter tells about Rocks and Soils. The fifth chapter contains discussion of the Earth's Crust, Geological Changes, and the Uses of the Various Minerals.

The book is wholly descriptive and very brief, comparatively, and hence the name is too big. It cannot properly be called a *Text-book* on Mineralogy. It would be more properly designated as an Introduction to Descriptive Mineralogy.

It is finely illustrated; the paragraphing and spacing are well done; while different styles of type are used for the headings, sub-headings, text and notes, all of this combining to make an attractive page that is encouraging to the student. Few things are more discouraging to a pupil than solid pages of matter to be learned in a text-book.

This work will be very valuable for primary and middle schools, where an elementary book is wanted as an introduction to a more thorough study of the subject. An English and Chinese Glossary at the end of the book will greatly facilitate its use by English-speaking teachers.

A. P. PARKER.

*The Far East* (Regions of the World Series). By Archibald Little. Oxford: the Clarendon Press. 7s. 6d.

We presume that every school-master has in his private or school library the preceding volumes of this series. Every teacher of geography undoubtedly has, so that we have little to do but to call attention to the fact that this long-awaited volume has appeared. The series of which this is a constituent volume is the most important geographical series that has appeared since the first volume of Elisée Reclus' immortal work. It is so because it marks the new era in geography study and teaching, the death of the categorical, memoriter, enumerative matter-of-fact (and sometimes matter-of-fiction) system and the birth of the rational, scientific matter-for-enquiry plan of the geography of the future. Every book in this series is a lesson in logic and the volume from Mr. Little's pen not less so than any of its fellows. As a work of reference for the teacher it is invaluable, and for those who are merely residents in the East, and not specially concerned with its geography, the book has a deep human interest. The physical determination of human action finds frequent illustration, perhaps most admirably and graphically in the section showing how the topography of the Huangho Basin determined the course of the Chow invaders, and thus determined the early history of the country.

Perhaps the finest piece of work in the whole book is to be found in the four chapters dealing with the Yangtse Basin. The painting is done with a large brush, but the canvas is large and the sense of proportion is not outraged but satisfied.

There is scarcely a chapter to which we may not turn for new views of familiar facts and find ourselves rewarded. And most chapters contain fresh information thoroughly digested and presented in acceptable form.

The book is abundantly illustrated with maps, plans and views, every one of which is a genuine illustration of the text.

We have no hesitation in saying that "The Far East" will henceforth be the standard work on its subject.

R.

A Geography of China and the World.  
Shanghai: S. D. K. Price \$1.25.

This volume is professedly written from the new point of view referred to above, and thus its early chapters are concerned with the mathematical and physical aspects of geography and with maps and map projections; but beyond this there is little to indicate the new aspect except an occasional phrase.

The different portions of the book are by no means of equal merit. There are places where the information is fresh and up to date; others where it is sadly antiquated, and still others where contradiction prevails. To take examples of these: Statistics and political changes are up to date, as up to date as the "Statesman's Year Book" can make them. Thus the British Mission to Lhasa is recorded; Mts. Brown and Hooker are deprived of their illegitimate pre-eminence; and one or two sentences show that recent Russian aggression in the Far East is not unknown.

Of antiquated matter there is not a little. Greenland has been examined since it was crossed by Nansen in 1888, and Peary's Expedition proved almost con-

clusively that it is *an* island. The "Kong Mountains" still possess an enchained existence even in this year of grace 1905.

Of contradictory statements we quote an example. The text says that "Mount St. Elias. . . . and the volcano Popocatepetl [which should be accented Popocatepetl] . . . . are the highest points in North America." But the accompanying map gives Mt. McKinley 20,464 feet, Mt. Logan 19,540 feet, Mt. St. Elias 18,023 feet; and does not mention the volcano Popocatepetl at all. Still the book may take credit for not perpetrating and perpetuating the Brown and Hooker mythology.

There is considerable haziness in the sections dealing with the influence of ocean currents on land climates, and the Gulf Stream fable is nearly as prominent as in the text-books of ten years ago.

But this is a "Geography of China and the World." What about China? It is dealt with very fully immediately after the introductory sections on mathematical and physical geography and maps. There is a short general chapter, and then the provinces of the empire are taken up one by one and all the large towns enumerated; in fact there is too much enumeration. The book could have been issued in half the bulk if all the mere lists—which should be left to the student to compile from his atlas—had been left out.

As far as facts are concerned in this section of the book they are to be found in abundance and systematically arranged; but the comments made on many of the cities are not specially luminous, and are frequently inconsequential.

The sections dealing with the provinces are each accompanied by a sketch map of the province, maps not usually to be found in atlases, except as part of a general map overburdened with names. These sketch maps are excellent, and lend themselves to reproduction on a larger scale by the pupils.

In spite of the defects we have noted, and which could be remedied in a new edition, the book has great merits and deserves the attention of every schoolmaster in China.

R.

---

*In Touch With Reality*, by Wm. Arthur Cornaby, editor of the *Chinese Weekly* and the *Christian Review*. London: Charles S. Kelly. For sale at the Presbyterian Mission Press. Price \$1.80.

Here is something new, in many senses, a book in English written by a Chinese missionary, addressed to English readers, and *not* about China or things Chinese. We can recall only one other case like it. The late George Bowen, of Bombay, himself by the way also an editor, felt he had a message for the world as well as India, and wrote so well about the Holy Spirit that Andrew Murray was indebted to him. So our author feels that he has a message to English readers everywhere. God has spoken to him especially in the dark days of 1891, when most missionaries had to lie low. Surely such times of forced repression of outside activity have had their blessed ends if all of us at that and at other times would so retire into ourselves and into our God that old things would come to us in new lights, so new in fact that they would seem like new discoveries. Such has been Mr. Cornaby's expe-

rience. These addresses have, some of them, been heard before in China, at Kuling and in Shanghai, and those who heard them felt that they were worthy of a wider audience.

These addresses show something of the poet, the artist, the musician, the antiquary, the scientist and the mystic. We mean the mystic in the best sense as the man who sees the deep things of God, who in fact holds that God is the only reality and all else is transitory and delusive. Hence the title "*In Touch With Reality*," which was felt to be the title which best comprehended the whole sweep of the subjects here treated of. Every man or woman who comes out to China to deliver a message to the Chinese ought to ponder the great tidings which must be delivered. Practical touch with darkness will, if nothing else will, make a man "think into" his Gospel as he never did at home. This is what Mr. Cornaby has done. He says: "The tasks of twenty years amid such conditions (China) have necessitated the reconsideration of truths held sacred by us, with a view to setting forth their essentials in Chinese apart from the husk of our conventional phraseology."

China gives many illustrations of great beauty which particularly appeal to Chinese missionaries, e.g., on pages 58, 66, 86, 151, 159, 187, 219, 237, 244.

The titles of some of the chapters will give some idea of the range of the author's message: Unacknowledged Atheism, What are we required to believe, The Joy of the Lord, Foreign Devilry (sin), A Modern Soul, The Distinctiveness of the Gospel (splendid defence of missionary work), The Upbuilding Force of the Universe, and then

the fine chapters on Prayer, The Certainties of Prayer, Why pray if God already knows, Prayer as a Working Force. These last contain the finest part of the book.

Again and again the readers will be reminded of the young man's man, Henry Drummond. The science sheds so much novel light on Bible teaching.

Every missionary should get this book and study it. Some parts of it are not exactly holiday reading, but all of it is instinct with life. Deep spirituality, combined with wide culture, make it a book that should live and one that we cannot do better than help to circulate, especially among young men out here in the East. When you put the book down, you will feel ashamed that you have seen so little into the treasures of truth, and besides have been living so poverty-stricken a life when all the while you had such a God to draw upon. Mr. Cornaby has meditated long on the central exercise of our religion, and he is able to shed floods of light on many of the questions which arise concerning its place and meaning.

Here is a bit to tempt you further on: "The really godly

man is a son of light, like a fleecy cloud floating in the azure of an Oriental sky, shot through and through with sunbeams." "The Incomplete Set" is a delightful study of the Lost Piece of Money, in which ancient Troy and China join in contributing apt illustration.

But the last chapter sums up the conclusion of the message: Tarry ye until . . .

Why then, unloving, will not men combine,  
Till olden tale each morning is renewed:  
Till Christendom is crowned with Fire Divine.

We should add that the *Chinese Weekly* is the 大同報 and the *Christian Review* is the 中西教會報, published by the Christian Literature Society, 44 Boone Road, and if you are not already a subscriber, you will at once sit down, and write for the papers, conducted by such a missionary as the author of this book.

D. M.

### Books in Preparation.

Owing to pressure on our space this month, we simply mention one new book, viz., Rev. Samuel Couling's Text-book of Zoology.

---

## Editorial Comment.

1906 will have been ushered in before this issue reaches our readers; accordingly we wish you all

### A Very Happy New Year.

This greeting is no mere formality. Although in different parts of the mission field, engaged in varied lines of work, working under different mis-

sionary boards and representing several nationalities, we are all travelling the same road, animated by the same purpose, united by links that bind us still closer the further we go, and—with faces turned to the same goal—rejoicing in the leadership of THE Captain of OUR salvation.

As we write these words, however, the old year has not yet

**Gaps.** gone, so before turning the new leaf and taking a fresh breath of new hopes for the new start, we glance back over the year rapidly coming to a close and note what is outstanding in the twelve months' experiences of joy and sorrow.

The gaps in our missionary ranks are numerous. As our minds linger on the twenty or so outstanding names, and we think of the brief terms of service of such workers as Mrs. Burt, Mrs. Wright, Dr. Shapleigh and Mr. Cheese-man, and the long record of Rev. J. Hudson Taylor, Dr. Edkins and Rev. A. G. Jones, we realise, with deep gratitude to Him who knows the names and hopes and labors of all, what a wealth of young love and energy and seasoned and sustained effort has been expended in the evangelisation of China.

\* \* \*

THE anxieties and labors of war time evidently prevented

our co-workers in Manchuria reporting two gaps in their ranks, and we feel the *In Memoriam* records of 1905 ought not to be closed without some words of reference to Rev. John Macintyre and Mrs. Westwater.

Mr. Macintyre arrived in Chefoo in 1871, and four years later passed on to Newchwang. For twenty years in Manchuria, with the county of Hai-cheng

for his parish, he was constant in the "bazaar" preaching, which has been so prominent a feature in missionary methods in Manchuria, and in the work of instructing his agents, members and catechumens. We understand that "twice, and at times three times a day, and almost every day, he had a class of some sort for making better known the Savior of sinful men."

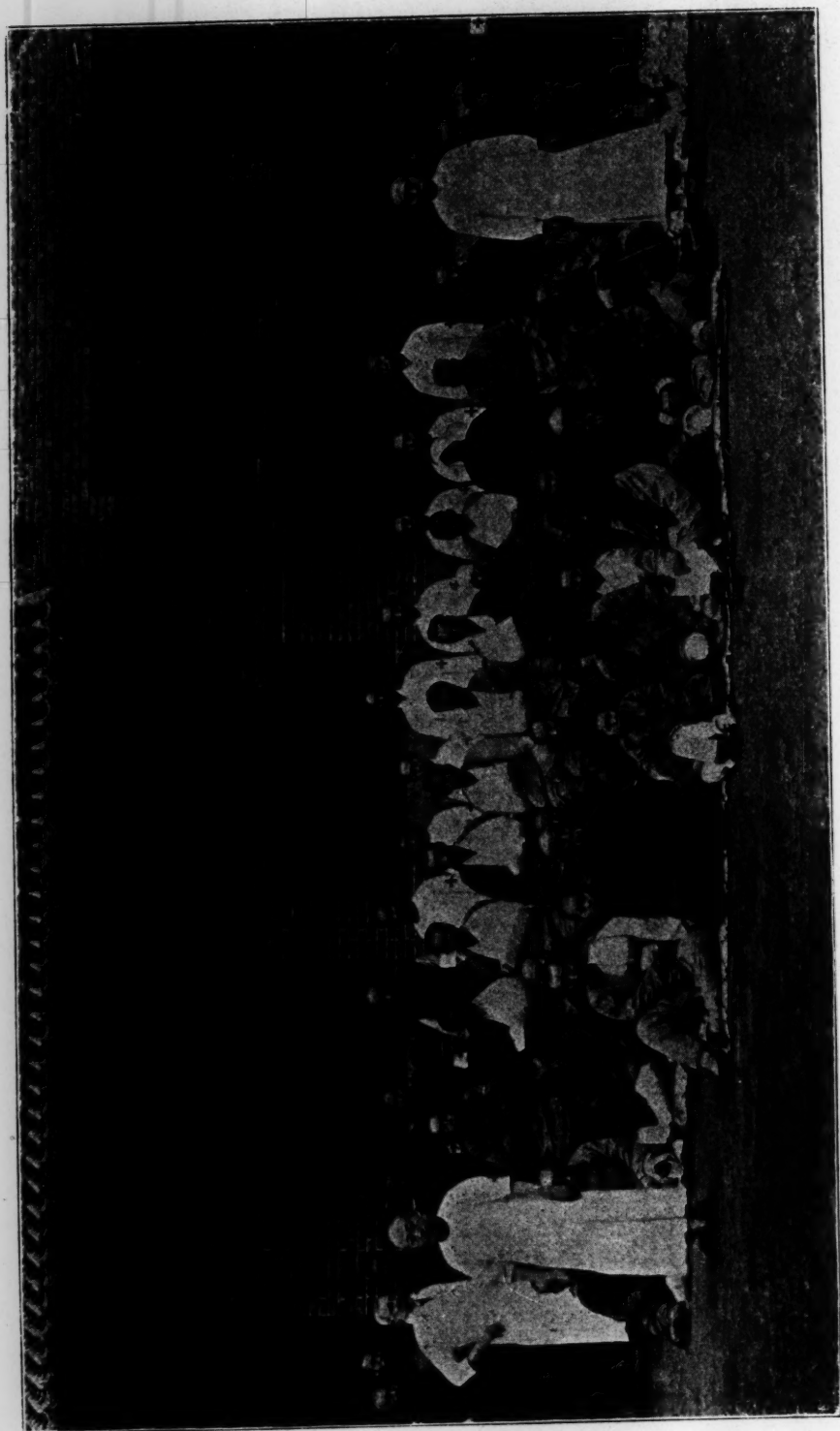
\* \* \*

**Mrs. Westwater.** Too much cannot be said in praise of the heroic and self-denying work of Dr. and Mrs. Westwater in Liao-yang, to which post they stuck during all the vicissitudes of the war. Sharing her husband's anxieties, toils and dangers, Mrs. Westwater was prostrated by typhus, and after battling twelve days with it, passed peacefully away on 23rd April.

\* \* \*

It has been beautifully said that when the trenches round Liao-yang were full of soldiers, and the din of battle daily grew louder, when the mission compound was a delightful trysting-place and retreat from the rush and roar of war, the picture that stood out unique, and will be a blessed memory to many, was that of Mrs. Westwater, "the gracious Christian lady very brave, and very quiet, and very kind, whose smile gladdened them and whose presence breathed the benediction—'Peace on earth, good-will to men.'"





DR. CHRISTIE, NATIVE ASSISTANTS, AND SOME CONVALESCENT WOUNDED, IN THE MOUKDEN HOSPITAL.

It is appropriate here to refer to the Red Cross work in Manchuria, which was one of the prominent and most cheering features of the year just closed. Mr. Webster's letters in the daily papers would give our readers an idea of the splendid relief work that was done at the seat of war; and to make these impressions more permanent and vivid we give on the opposite page a picture of Dr. Christie, his native assistants, and some of the convalescent wounded in the Moukden hospital. It is well to remember that part of the time, whilst the operating-room presented a lively scene, the bullets fell thick round the hospital, and the inmates could hear them strike the roof and chimneys. Dr. Christie and his helpers had, in addition to the hospital work, about 10,000 refugees under their care for some months. We look forward to the issue of the report of the International Red Cross Society. Through its help over 100,000 refugees were sent back to their native districts after the war.

\* \* \*

THE two subjects that probably have been uppermost and deepest in the minds and hearts of our readers during the year under review have been those of Union and Revival. Both have frequently been referred to in our editorial columns, and in this issue we present two papers from two different standpoints. Whilst

ourselves more sympathetic in the matter of Union (and certainly more enthusiastic) than our friend who points out some of the perils and difficulties (see page 22) we felt it only right to give a hearing to those who protest, even although they feel like a voice crying in the wilderness. And we would express our respect for those zealous combatants who feel it would be a mistake to sacrifice what to them is truth and right for the sake of peace. It has been well remarked that "to invite a man to ignore his convictions as to what is right and true is to invite him to sin, and that cannot be God's way for us. We may persuade by convincing him either that he is mistaken, or that he is over-scrupulous, which means that he is sacrificing the greater to the less, but we must respect him for standing out in his disagreement and separation from us if he would wish to unite but cannot without sacrifice of what he feels to be true and right."

\* \* \*

FROM *The Missionary Review of the World* we learn that

Christian Unity is making cheering headway in India.

Following the recent combination of six different Presbyterian bodies into one communion, comes the welcome news of the consummation of a scheme of co-operation and union between four Congregational missions in South India. We read that:

"Two, Madura and Ceylon, are missions of the American Board, and two, Travancore and South India, are operated by the London Missionary Society, through which organization the Congregational missionary brethren in England carry on their foreign work. Prominent representatives of these four missions met at Madura, July 16, and after two days of fraternal deliberation devised a confession of faith, and perfected a plan for a definite and effective spiritual union. As a result, a Christian community numbering more than 125,000 souls, with 20,000 communicants, will be solidified into practically one body, and the 140 missionaries will become more closely related to one another than even before."

May we not hope and pray for further results in India and China? Our Savior told us that "the children of this world are, in their generation, wiser than the children of light." We see the "children of this world" forming great Trusts, in order to effect greater economy of administration and bring about more far-reaching results. Why should not the "children of light" take a lesson from them, not of their selfishness and greed and riding rough shod over all opponents, but of wisdom of planning and effectiveness in execution?

\* \* \*

In the November RECORDER some account was given of a meeting of the **Presbyterian Union.** Presbyterian Committee on Union which was held September 18-20, and which took important action looking toward the early organization into six synods of all the Presbyterian branches of the church in China. Since that meeting several important steps have

been taken in the line of the proposed plan. The Presbytery of Ningpo has voted unanimously to overture the General Assembly of the Presbyterian Church in the U. S. A. to approve of its separation from the home church in order to join with other Presbyterian branches in the organization of the proposed Union Synod. A meeting of the Central China Synod of the Presbyterian Church (North) was also called to meet at Ningpo, and held a very pleasant and harmonious meeting on the 7th of December. The Synod voted unanimously in favor of the proposed Union Synod and invites all other branches of the Presbyterian Church in the provinces of Chehkiang, Kiangsu, Anhui, Hunan and Hupeh to send delegates to a meeting to be held at Nan-king on the fourth Thursday in May, 1906, to unite in the organization of a Chinese Synod for Central China independent of the home churches and including as members all the ministers, foreign and Chinese, laboring in the above mentioned five provinces.

The Presbytery of Shantung and the East Shantung Mission have also taken favorable action since the committee's meeting, and a meeting for the organization of the Synod at Canton, of West Kwangtung, is to be held on the first Thursday in the Chinese New Year. It may be well to note that this movement has not been inaugurated because of the growing desire

of the Chinese to be independent of foreign control, but it is rather in furtherance of plans which have been for many years under advisement, and there has been a very cordial agreement between foreign missionaries and Chinese ministers that the time is ripe for their consummation.

\* \* \*

IN a preceding paragraph we referred to the subject of Revival. Its importance can

hardly be over-emphasized. 1905 has seen a remarkable working of the Holy Spirit from Wales and America to China and India. In his interesting account of the revival at Soochow, to be found in our Missionary News Department, Dr. Parker refers to the prayers for revival in China. The constancy and earnestness of such prayers is one of the prominent characteristics of the year just closed. The important position given to the subject of Revival at the summer conferences is also notable; the practical conviction brought home to many being that the revival in China must begin in our own hearts. Where revival has been reported on the field there has been a striking similarity in some of the developments to the characteristic features of the revival in Wales. We hear of confession of sins, old family feuds made up, sinful ways abandoned, and switching off to eternal topics of much of the attention that had hitherto been given to the temporal.

Let us keep on praying. "How much more shall your Father give the Spirit to them that ask Him."

\* \* \*

OUR backward glance over 1905 falls tearfully on the dreadful incidents of the **Lien-chow Massacre.** the Lien-chow massacre. Some gleams of light that shine out of that dark chapter will be found in our Missionary News department. Our senior correspondent in the South writes us that

"The Commission of Inquiry in reference to the Lien-chow massacre has returned, and the facts are substantially what you have already published. . . . Wên Taotai, the Viceroy's representative, was at the head of the Chinese judicial court which determined the sentences of punishment to be inflicted on the criminals. The Commission found, on their arrival at Lien-chow, that nineteen had been already arrested. Four were arrested later. The trial seems to have been very thorough and impartial and with the following result:—

"(a) Three to be decapitated. The sentence was executed before the Commission left Lien-chow.

"(b) Four to be imprisoned for five years, two for three years, two for one year, and one for six months.

"(c) Two to be cangued.

"(d) Five to be bamboosed.

"As to the other criminals, who have so far eluded capture and justice, they will also be punished after arrest and capture."

Some of the portraits which we print as our frontispiece have been taken from prior reproductions, and one has been enlarged from a snapshot, hence unavoidable vagueness. We hope in next issue to publish an article on the causes which combined to bring about the massacre, from the pen of one peculiarly able to form accurate ideas on the subject.

ANOTHER regrettable incident in 1905 was the riot in Shanghai on December 18th. In our **Riot in Shanghai.** Diary of Events we have tersely summed up the main features of the incident, as well as the Mixed Court complications leading up to it. Many pages might be written on the lessons of the riot and of hidden dangers revealed in the few hours of mob law, or misrule rather; but until the mud that was so vigorously stirred up then and in the days following subsides somewhat, it seems wisest to refrain from writing at great length. We would like, however, to indicate how, in the lack of harmony that was so painfully evident, an opportunity for conciliatory service presents itself to the missionary body. A daily study of the foreign and native press during the past few weeks reminds us how "East is East and West is West," and how few comparatively have been the attempts to lead each to understand the other. The best of the foreign journalists tried to be impartial, but we fear that long-established habits of thought and deeply-rooted racial prejudices caused an unconscious bias which was sufficiently strong to make the foreign reader, who had no other source of information, who had little social intercourse with the Chinese, and who also was affected by racial idiosyncrasies, conclude that the Chinese were decidedly and wholly in the wrong. Matters on the other hand were not helped by some of the writers

in the native press, with more zeal than knowledge, and a hiding, for argument's sake, of the knowledge they possessed, pouring forth columns of fluent tirade which were calculated to foment the danger brought about by the inflammatory speech of the recent native gatherings. Misrepresentation was seen at its worst in the quoting of the beautiful theories of Chinese law to controvert references to facts which are painfully obvious to many foreigners, but must be doubly so to our native friends. The juggling with ideas has been instrumental in cooling the growing warmth of some would-be friends of China.

\* \* \*

CAN our literary missionaries not take time to write articles to the native press **An** that will show **Opportunity.** there is another side? And may we not all do what we can to help our fellow-countrymen to understand and sympathise somewhat with the view-point of our Chinese brethren and sisters? All honor to Dr. Gilbert Reid who has rendered such excellent service in the series of lectures he has delivered on "Friendly Inter-course." In his endeavors to bridge the gulf he has made clear that harmony is not a matter of one side but two sides (and one of these sides has eighteen different shades). The foreigner as well as the native has a duty to perform in striving after harmony, and apart from the higher Christian incentives, he should learn the

words of Mencius, "Love others and others will love you, respect others and others will respect you."

\* \* \*

It is a great pleasure to be able, in view of the above, to draw attention to **Chinese Study** a new work by **of others.** the indefatigable book-maker, Mr. Wang Hang-tong, which aims at giving his fellow-countrymen, including their little ones, a true idea of other countries. He mentions how disgusted a fellow-countryman of his was on being excluded from a gentleman's waiting room in Europe "because he was a lady." To be deceived by his long gown and general appearance the traveller considered inexcusable ignorance. Mr. Wang wishes his countrymen to know that they are quite as ignorant themselves, and the longing to correct many foolish notions now current among his own people has impelled him to prepare his "World-wide Geography for young people" as an antidote for some of their strange misconceptions.

\* \* \*

It is worthy of note that Mr. Wang's latest work is an illustrated Girls' **A Timely** Reader. We have **Work.** just seen the preface, and quote some of the sentences. After referring to the fact that of the two hundred millions of women in China very few have any knowledge of the written character, and still fewer can read, and how the vast majority may be

likened to prisoners, shut in by the strong bars of ignorance and superstition, their darkened minds having no opportunity to gain the light which education makes possible, he says:

"We all should realize that the education of the women of a country is really of more importance than the education of her men—for, as has been said by one of our sages, "a good girl makes a good wife; a good wife makes a good mother; a good mother makes a good son." If the mothers have not been trained from childhood, where are we to have the strong men for our nation? . . .

If then, we say, as China has said for so long: "Let the men be educated; let the women remain in ignorance," one-half at least of the nation can never be as useful as it should. It is as if one-half of a man's body were paralyzed; those members not only being helpless, but proving a weight and hindrance to those not affected . . .

Because in the past education has been so nearly limited to the boys, there were no books for use in girls' schools, and appreciating this lack I have prepared this Girls' Reader, in the hope that it may be of use in these schools that are to train the mothers of our nation."

\* \* \*

WE much regret that the little word "one" was left out of our editorial **A Correction.** paragraph on page 648 (December issue). We were quoting from Dr. Faber's paper on the use of the Classics in mission schools, and as the quotation is worthy of reproducing, we give it with the corrected sentence in small capitals.

"This then is the task which belongs to those who undertake to teach the Chinese: The Chinese classics, literature and history have to be thoroughly digested and put into a form suitable both for teachers and students. NO ONE FOREIGNER CAN ACCOMPLISH THIS GIGANTIC WORK. Still it has to be done. There is the strong-hold of Chinese heathenism, which *must be taken*, if the battle is to be won."

## Missionary News.

### Gleams from Lien-chow.

Two or three gleams of light shine out of the darkness of that sad October 28th.

A Chinese Christian, who was near her, tells us that after Mrs. Machle was brought out of the cave she sat down under a large tree, and during the few moments of earthly life that remained was explaining to the rough crowd the folly of idolatry and the necessity of seeking something better, until one of the ruffians with a large stone crushed in her brain. Her last Gospel message had been given. Her earthly work was ended. The crown was waiting.

A little boy from the Mission school showed two of the missionaries who went to Lien-chow a long scar on his head. He said he had followed the missionaries to the cave and that after Dr. Chesnut was brought out one of the crowd had with a knife inflicted this cruel cut. He said that Dr. Chesnut tore off a part of the skirt of her dress and bound up his wound. He was the last patient she treated of the thousands she ministered to at Lien-chow. She was ever thoughtful of others rather than herself.

A man, Lo Cheung-shing, not a professing Christian, found Miss Patterson in the darkness of the cave and whispered, "I am a believer in Jesus; follow me and I will save you." He then led her to a deep pit, like a well with a shelving rock, and helped her down the steep side to the bottom and remained with her till rescuers had come, when he found Dr. Machle and told him where she was. While in the pit she asked him if he was really a believer in Jesus. He said: "No." "Then why did you tell me you were?" "I feared if I did not say that you would not trust me and I could not save you." A brave hero was this man. The assistance he gave was at the risk of his own life, and it was given to a stranger. He will have his reward.—*Extract of letter from Dr. Noyes.*

### C. I. M. Conference at Chian.

Twenty-eight of the foreign workers (fifteen men and thirteen women) of the Inland Mission, laboring in South and West Kiangsi, met in conference at Chian, from October 25th to 31st, 1905.

The following subjects were presented in ten minute papers and then discussed:—

Itineration.

Opening out-stations.

Dealing with enquirers.

Our relation to litigation.

Instructing candidates. [helpful.

Form of church service most

Methods of encouraging Bible study.

Chinese helpers—their (a) training, (b) treatment, (c) work, and (d) wages.

Sunday observance.

Marriage and burial customs.

Giving and self-support.

Schools.

Women's work.

The proposals of the Pei-tai-ho Committee on Union were discussed and generally approved. The compilation of 50 to 100 hymns, to be issued as a supplement to existing hymn-books, was preferred to the issuing of a new union hymn-book. The use of the common designations for all Protestant churches and preaching places was approved, with the suggestion that the characters be written horizontally, not perpendicularly.

It was decided to hold a Conference for Chinese workers at Kanchow in March, 1906, D. V. Will readers of the RECORDER kindly remember this coming conference in prayer?

W. T.

### Revival at Soochow.

The annual conference and mission meeting of the Southern Methodist Mission was held in Soochow, October 4-9. The reports from the workers in various parts of the field, in Southern Kiangsu and Northern Chekiang, showed progress along all lines. The country is open to the preaching of the Gospel in a way that we have never known before.

Our meeting was one of spiritual power. The Holy Spirit was manifestly present from the beginning. Some weeks before the date set for the

conference the brethren in Soochow had sent out a circular letter to all the workers in the mission, native and foreign, calling for a concert of prayer for God's special blessing upon the meeting. The answer came in wonderful power and spiritual quickening. In addition to the regular business sessions, meetings were held in the afternoon for devotional Bible study and at night for preaching. Meetings for special prayer and testimony were held at other times. We were made conscious of the manifest presence of God's Spirit at the very first of the meeting for Bible study, and during the days that we were together many of the foreign and native workers were graciously blessed.

Our mission prayer meeting Saturday night was a time of blessing. After a stirring address from the leader, Brother Hendry, the meeting was thrown open, and one after another of the missionaries arose and testified to blessings received, or made confession of failures and shortcomings and asked for prayer. After nearly two hours of this blessed fellowship, Brother Hendry called on some one to make the closing prayer. But the meeting was not closed. Others who had not spoken told their heart experiences. Thus the meeting went on for another hour or more and the doxology was sung and the meeting brought to a close. But it would not stay closed. There were others still who felt that they must speak, and again the meeting went on until nearly midnight, when we felt that we must separate, as a sun-rise prayer meeting had been appointed for the next morning, and it was necessary to get a little rest in preparation for the work of the Sabbath.

The Sabbath was a full and a blessed day—preaching in Chinese in the forenoon, Sunday-school mass meeting in the afternoon, preaching in English at 4 o'clock and a baptismal and communion service at night, followed by a testimony meeting. The church was crowded with Christians and outsiders, students from the university, etc. The testimony meeting was a wonderful time. Preachers and laymen, men and women, boys and girls, rose to their feet, often two or three at a time, and told of what God had done for them in giving them clearer views of the Christian life, convicting them of failures and sins, in renewing their spiritual life and filling their hearts with joy, etc., etc. This meeting went on till nearly 12 o'clock, and even then it was with much reluctance that we separated. It was good to be there. Truly our Lord Jesus can save the Chinese and manifest Himself to them.

The Holy Spirit has used two Li brothers as His chief instruments in doing this gracious work. One is a member of the conference and the pastor of the church where the conference met. The other, his younger brother, was formerly in the Tientsin University, where he had gone to study medicine. He was there brought under the special power of the Holy Spirit through the instrumentality of Mr. Woodberry, and he decided to give up the study of medicine and devote his life to working for the salvation of his fellow-countrymen. These two brothers have had wonderful experiences of the deep things of God, and their hearts have been set on fire for the salvation of souls. God has been graciously pleased to use them for the deepening of

the spiritual life of many of the Chinese Christians and for the conversion of many unbelievers.

We have been praying for a revival in China. This meeting at Soochow is an answer, in part, to our prayers. We have also been praying that God would raise up leaders for this work. God is answering this prayer also in raising up such men as these two Li brothers. Let us continue to pray that such scenes as we have witnessed in Soochow and other places may be witnessed soon all over China and the great revival for which we all are longing may come in reality over the whole country.

A. P. PARKER.

### A New Departure in Shantung.

A very interesting series of functions has just been held in connection with our Mission in Chi-nan-fu, the occasion being the opening of the new buildings to be used as the Museum and Lecture Hall of our Christian Institute for the Provincial Capital. The Lecture Hall is just at present temporarily used as a museum till the other buildings, still to be erected, can be completed.

The first of the ceremonies took place on the 2nd inst., and the governor of the province and all the high officials in the capital attended in state dress in honour of the occasion. The British, American and German Consuls also attended in full uniform with all the members of the missionary and foreign community then present in the city. The guests numbered in all about eighty persons, but as the Chinese officials had numerous retainers the total number present might have been counted

in hundreds with thousands outside as spectators.

The governor arrived about 2.30 in the afternoon, and after tea drinking and a chat for a few minutes a procession was formed, headed by Master Allen Whitewright, who led the way to the door of the Lecture Hall and there presented the key for the governor to open the buildings.

The Hall is about eighty feet long by about forty feet broad, and contains a number of zoological specimens with maps, charts, diagrams, electrical and other apparatus, and these were all duly inspected and admired by the multitude who filled the building.

After some time spent in this way the invited guests retired to the side room, and short speeches were made by the governor declaring the buildings open, by Mr. Harmon on behalf of the Mission, and Mr. Whitewright with special reference to the English-speaking guests. Then the company was photographed and the ceremony ended.

The following day (Sunday) special services were held in the Presbyterian Mission chapel in the morning, which was conducted by Rev. J. P. Bruce, B.A., of our Mission, and in the afternoon in the Institute Buildings, conducted by the Rev. W. B. Hamilton, of the American Presbyterian Mission. This meeting was followed by a special meeting for the missionaries, conducted by Rev. F. Harmon and addressed by Rev. J. S. Whitewright, and the dedicatory prayers offered by Dr. Jas. B. Neal, of the American Presbyterian Mission, and the present writer.

The following day was held as ladies' day, and the wives of the officials and gentry and all the ladies of the community, who were specially invited, fitly celebrated the occasion.

All this indicates the immense change which has come about in the last few years in the attitude of the classes and masses to our missionary work.

Never before in the history of missions in this province has there been such open and hearty recognition of our presence and interest taken in our proceedings.

Never before have all ranks and classes been brought together in so harmonious and friendly relations, and this augurs well for the work which has now commenced so auspiciously.

Mr. and Mrs. Whitewright are most heartily to be congratulated on the triumphant success of their well planned schemes and

the patent adaptability of the handsome buildings to the purposes for which they were designed.

There has thus begun a work of which none can foretell the possibilities; never before has there been such an "open door" and so friendly a people waiting apparently to be led into the ways of peace and the path of truth and righteousness.

It is with full hearts and abounding thankfulness to our Heavenly Father that these proceedings terminated and to the Triune Jehovah do we ascribe all the praise.

R. C. FORSYTH.

## Diary of Events in the Far East.

*December, 1905.*

### *The Mixed Court Complications.*

8th.—Unfortunate squabble in the Mixed Court, Shanghai, in connection with the disposal of several persons implicated in a supposed kidnapping case. The Chinese magistrate wished to retain the prisoners at the Mixed Court; the British Assessor felt that, being already in the hands of the police, they ought to be kept in custody at the Municipal gaol. The Mixed Court runners attempted to forcibly obtain possession of the prisoners, blows were struck, an unseemly fracas resulted, and the Court broke up in great confusion.

This case assumed grave importance in view of the long previous difference of opinion and assertion of different standpoints on the part of the Municipal Council and the Chinese authorities. The latter considered it their right to deal personally with cases in which both parties were Chinese, apart from the dictum of the foreign assessor who, they claimed, was only entitled to sit with the magistrate in cases where foreigners were concerned. The Council's action was taken in the interests of the native community and in hope of remedying the more flagrant of the abuses which had given the Mixed Court an unenviable reputation.

The closing of the Mixed Court to business until the Taotai's demands for the dismissal of the British Assessor and police inspector in charge had been carried out; the dissemination of inflammatory and imaginative accounts of the fracas; the meetings of Chinese Chamber of Commerce and several of the principal guilds; the call for a general strike to assert so-called Chinese rights, with boycott agitation, were some of the causes of

### *The Riot of December 18th.*

Two bands of rowdies, evidently organized and apparently subsidised by persons unknown, forcibly stopping the Hongkew market and calling all rice shop keepers to put up their shutters in Nanking Road district, formed the nucleus of movements which went on from the assaulting of foreigners to the burning of Louza police station and the Hotel Metropole annexe. The attacks on foreigners and destruction of property were so serious that the volunteers were called out and bluejackets and marines landed from three British men-of-war. Other nationalities helped as their vessels arrived, and order was restored with a Chinese loss of about thirty killed or wounded. We understand that no foreigners were killed, although we hear that one Sikh has since died.

# Missionary Journal.

## BIRTHS.

- At Tuh-shan, Kuei-cheo, October 25th, the wife of B. CURTIS WATERS, C. I. M., of a daughter (Katherine Lydia).  
 At Shanghai, December 1st, the wife of Dr. C. F. S. LINCOLN, A. P. E. C. M., of a daughter (Marcia).  
 At Shun-teh, Chihli, December 1st, the wife of M. L. GRIFFITH, C. I. M., of a son.  
 At Wei-hui-fu, Honan, December 4th, the wife of Rev. W. H. GRANT, C. P. M., of a son.

## MARRIAGES.

- At Chen-cheo, September 20th, C. J. JENSEN, and Miss F. Y. KOHBERG, both C. I. M.  
 At Hankow, October 21st, H. J. MASON and Miss HANNAH PARKER, both C. I. M.  
 At Ichang, November 3rd, H. WUPPERFELD and Miss RUTH CROUCHER, both C. I. M.  
 At Shanghai, November 30th, Mr. WM. C. BOOTH, Anglo-Chinese School, Chefoo, and Miss ELSIE HARROD.  
 At Chungking, December 5th, H. McLEAN and Miss S. BENGSTON, both C. I. M.  
 At Hankow, December 15th, F. K. SHOPPE and Miss J. ARNDTZ, both C. I. M.

## ARRIVALS.

### AT SHANGHAI:—

November 4th, Mr. and Mrs. A. BLAND (ret.), Misses LELA C. BUTTON, B. A., L. F. M. JACKSON, J. L. TURNER, G. LINOM, J. MACLAREN, M. BIGGAM, E. M. YARD, M. PEARSON and M. E. MAUN, from England, also Misses M. C. PETERSON (ret.), A. CZACH, M. W. JOHANNSEN and A. GRIEB, from Germany, Misses A. SELLEBERG, O. G. W. AHLMAN and J. GUSTAFSSON, from Sweden, all for C. I. M.

November 12th, Mr. and Mrs. R. RÖHN and three children (ret.), from Germany, for C. I. M.

November 15th, Mrs. A. E. ARNOTT and child, Misses F. E. McCULLOCH and LILIAS REID (ret.), E. L. GILES and J. SARGEANT, from Australia, all C. I. M.

November 17th, Rev. E. SOVIK, Misses CHRISTINE JOHANSEN and MARIE FREDRIKSON, A. L. M., Honan.

November 19th, Mr. JAMES LAWSON (ret.), from England, Dr. C. C. ELIOTT, from N. A. for C. I. M.

November 26th, Miss D. LAMPE, for N. L. M., Lao-ho-keo, Messrs. A. STANISLAW and E. O. SCHILD, from Germany, for C. I. M.

November 30th, Rev. and Mrs. W. B. BURKE and three children (ret.), M. E. S.; Rev. and Mrs. W. H. LINGLE and two children (ret.), A. P. M., Siang-tan; Dr. and Mrs. W. E. MACKLIN and four children (ret.), F. C. M. S., Nanking; MARY V. GLENTON, M.D. (ret.), and Miss S. H. HIGGINS, trained nurse, A. P. E. C. M., Wuchang; Miss ELSIE B. HARROD.

December 7th, P. E. and Mrs. EHN, from Sweden, for C. I. M.

December 9th, Mrs. G. STOTT, W. W. and Mrs. ROBERTSON and child, W. GRUNDY, Miss EMILY BLACK, all (ret.), from England, for C. I. M.; Rev. C. F. SYMONS, C. M. S., Shanghai; Miss E. M. READ, C. M. S., Chu-ki; Rev. A. R. CRAWFORD and wife (ret.), I. P. M., Manchuria.

December 16th, Rev. WM. DEANS (ret.), Ch. S. M., Ichang; Miss E. P. BARBER, A. P. E. C. M., Hankow.

December 18th, Mr. E. J. CLINTON and family, Mr. MOORE GORDON and Miss BARKER, So. Chihli M.

December 21st, Rev. A. A. TALBOT and wife and Miss CATHERINE WILLIAMS, S. P. M.

December 23rd, Rev. J. M. ESPEY, A. P. M., Shanghai.

Secretaries for Intl. Com. Y. M. C. A. arrived this fall:—

Mr. and Mrs. F. S. BROCKMAN (ret.), Shanghai; Mr. FRANK M. BROCKMAN, Seoul, Korea; G. H. COLE R. M. HERSEY, Tientsin; F. B. WHITMORE and wife, J. H. WALLACE, Nanking; W. E. TAYLOR and wife, Hankow; R. R. SERVICE and wife, Chen-tu.

## DEPARTURES.

### FROM SHANGHAI:—

November 4th, Mr. D. E. HOSTE, for England, Miss TORA HATTREM, for Norway, and Miss S. LARGERGREN, for Sweden, all C. I. M.

December 2nd, J. CHRISTENSEN, for Norway, via America, Miss GERTRUDE COLE, for England, both C. I. M.

December 18th, Miss K. E. KAUFFMAN, M. E. M., Foochow.

December 23rd, CHARLES FAIRCLOUGH, for England, via America, C. I. M.

**General  
Committee  
Young  
Men's  
Christian  
Associations**

18 Peking Road  
Shanghai

12 Page Catalogue

**FREE**

Upon Application

**NEW BOOKS**

More than one hundred carefully  
selected titles in *Bible Study*,  
*Personal Work* and *Devo-*  
*tional Books*

**IN CHINESE**

Studies in Old Testament History

Studies in Gospel History

Studies in Apostolic History (in  
[preparation])

THREE STUDIES by L. J. DAVIES

Adapted from "Blakeslee's Lessons."

Gwanhua. 25 cents for single copies;

10 or more copies, 20 cents each.

**LIFE OF CHRIST**

By D. Willard Lyon

Daily Studies in the Life and Works  
of Jesus, based on Murray's "Life  
of Christ According to St. Mark."

Easy Wên-li.

Single copies, 15 cents;

10 or more, 12 cents each.

# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by-rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

New York.

I prescribe VALANTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALANTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALANTINE'S MEAT-JUICE and consider it the best



of these(meat)preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.

GIVES TONE TO THE STOMACH.

INTERNATIONAL EXHIBITION.  
1876.

REPORT ON AWARDS,

—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."

